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ABSTRACT

PAPERS AND SPEECHES CONCERN THE INTERACTION OF THE DEAF TO A HEARING WORLD. AREAS CONSIDERED ARE THE SELF CONCEPT OF THE DEAF BY ROBERT G. SANDERSON, THE PROBLEM OF EMPLOYMENT BY ARTHUR G. NORRIS, UNDEREMPLOYMENT BY ABRAHAM STAHLER, THE RELATIONSHIP OF THE DEAF TO HIS HEARING FAMILY BY ROSSLYN GAINES SUCHMAN, AND PERSONAL COUNSELING BY RICHARD K. JOHNSON. ALSO INCLUDED ARE DISCUSSIONS ON THE NEED FOR INDEPENDENCE BY LARRY G. STEWART, COMMUNITY INTEGRATION OF THE DEAF BY ROBERT R. LAURITSEN, THE WORLD OF RELIGION BY REV. RUDOLPH E. GAWLIK, AND THE WORLD OF RECREATION BY NANETTE FABRAY. APPENDIXES PROVIDE INFORMATION CONCERNING THE CONFERENCE. (JM)

THE DEAF MAN AND THE WORLD

Council of Organizations Serving the Deaf February 19-22, 1969 / New Orleans, Louisiana

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THE DEAF MAN AND THE WORLD

WORK
LOVE
WORSHIP
PLAY

Proceedings of National Forum II

Council of Organizations Serving the Deaf

February 19 – 22, 1969

New Orleans, Louisiana

RAY L. JONES, Ph.D., *Editor*

KAY STEVENSON, *Art Work*

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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In recognition of their interest and dedication to humanitarian causes and to the needs of the handicapped we salute the members of our Honorary Committee.

EDITOR'S PREFACE

RAY L. JONES
San Fernando Valley State College
Northridge, California

From the rich exchange of ideas of the 1969 COSD FORUM has emerged threads of consensus and agreement. Of particular significance has been the evident common focus of both speakers and discussion groups.

In this Forum the focus has shifted from the usual "problems of deafness" theme to "the handicap of hearing persons with whom the deaf person interacts in his world of work, play, love and worship." This change of focus has not freed the deaf person from responsibility of meeting his own problems, but it does suggest that the thrust of rehabilitation efforts might be more productively broadened to encompass the employer, the parent, the minister and the community worker and his "handicap" of not being able to effectively communicate and interact successfully with deaf persons.

It is the employer's "handicap" or inability to communicate effectively which deprives his company of the contribution which a skilled deaf employee could give. It is the parents' handicap which deprives them of the warm and satisfying relationship that would come from meaningful interaction with their child. It is the pastor's "handicap" that limits the effectiveness of his ministry to his hearing impaired parishioners; and it is the "handicap" of the average citizen that limits his enjoyment of the National Theater of the Deaf or the performance of a deaf TV or motion picture star.

The discussion sessions were planned to provide open exchange of reactions and to encourage free expression of thoughts and feelings. No attempt was made to formulate guidelines or recommendations. It is significant, then, that within these free, unstructured sessions common themes, concerns and needs seemed to emerge in the several groups.

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INVOCATION

ALEXANDER FLEISCHMAN, President
National Congress of Jewish Deaf
Greenbelt, Maryland

Blessed be Thee, O Lord, our God, Ruler of the World, who in Thy goodness causes light to shine over the earth and all its people, and daily creates new works.

We thank Thee for bringing light and understanding to our great benefactor, the Department of Health, Education and Welfare and the Rehabilitation Service, which led to the establishment of the COSD.

We thank Thee for paving the way for capable administrators to carry out the task laid before them and for the successful first National Forum last year.

We thank Thee for the safe arrival of all the participants of this second National Forum so that we will reap a harvest of knowledge and understanding about the "Deaf Man and His World."

We thank Thee for Thy guidance to our professional workers so that they will serve the needs of Thy people – the deaf.

May the words and thoughts of our people assembled here in New Orleans and the prayers of our hearts be pleasing to Thee, O God, my strength and my hope. AMEN.

INTRODUCTION

DAVID M. DENTON, Forum Chairman
Superintendent, Maryland
School for the Deaf
Frederick, Maryland

When the Board of Directors of the Council of Organizations Serving the Deaf selected the theme for the 1969 Forum "The Deaf Man and The World," they left us considerable latitude. On the surface all that the theme requires is that we remain earthbound . . . and yet in its breadth there is something quite fundamental about this year's topic. This basic quality perhaps is expressed in the concept that man's relationship to the world is somehow a total one and thus involves the total person; not just his audiogram nor his achievement level on a standardized test, nor his membership card in the typographic union. Much more importantly this theme concerns itself with the way in which the Deaf Man experiences the world and how he feels about it.

For much too long those of us involved in some way with deaf persons have tended to talk about deafness in neatly packaged and categorized terms. For example, we discuss deafness in terms of communication methods, in terms of hearing loss, in terms of educational programs, and in terms of this or that research study, but seldom have we considered deafness in terms of living persons who *work* and *play* and *love* and *pray.*

Too long we have fragmented the deaf man by considering only specific characteristics related to deafness and consequently we have robbed ourselves and indeed, our deaf friends of the opportunity for a fuller, deeper and more personal understanding of "deafness and the man," or more properly the "man and deafness." So, during the course of this Forum, let us "put together" rather than "take apart".

When the Forum Planning Committee began working with our theme it occurred to us that the sum of man's existence revolves around the four experiences alluded to earlier; that is, WORK, PLAY, LOVE AND WORSHIP. What more can one do? Perhaps this appears to be an oversimplified frame of reference and yet when one considers the tragedy of ignoring, to even the smallest degree, any one of these sets of experiences, the profound implications of this theme become apparent.

In our search for objectivity have we overlooked the overpowering significance of "feeling"? Have we allowed the heart to starve while we have attempted to feed the mind? Have we forgotten that when we work there must also be a time for play? For the next two days, let us challenge ourselves to seek, with honesty and with a purpose, a personal involvement in deafness. Let us dare to be subjective.

PRESIDENT'S ADDRESS

EDWARD C. CARNEY
President
Council of Organizations
Serving the Deaf

It is my privilege and great pleasure to welcome you to the Second Annual Forum Meeting of the Council of Organizations Serving the Deaf. It is gratifying to see so many faces of Southerners with us. We expected a sizable number of Yankees. The presence of the others assures us that we have something going for us besides New Orleans in February!

Seriously, it is exhilarating to be able to stand here and identify a multiplicity of disciplines represented here today. It is ample indication that the COSD is serving some of its prime purposes by fostering the dissemination of information about deafness and the deaf, and acting as a catalyst in the evolvement of strong programs which will benefit the deaf. It is good that we can draw together people of divergent persuasions and from widely separated areas of activity to sit down together and conduct mutually beneficial discussions.

The COSD has grown into a really lusty two year old. I was at first inclined to use the word infant, but I am not sure that the term still applies. We have grown in stature and achieved a maturity which belies our years. We are aware that "we ain't even into the shank of the tune" as they say here in New Orleans, but we are encouraged by our progress to-date, and enthused over the prospects for the future. It is our good fortune to have an exceptionally high level of ability in the representatives of our member organizations to the Board of Directors, as well as an outstanding professional staff directing the activities of the Home Office. It does not "all come up roses", but thus far the thorns have been few and far between. The initial momentum has been astonishing and gratifying to all who have contributed so generously of their own time and talents. Continuation of this fine beginning rests largely on the shoulders of our member groups. Their continued and increasingly active participation is basic to the welfare of this unique Council.

The commitment of your leaders is well summed up in these words from the recent book, *No Easy Victories,* written by John Gardner, former Secretary of the Department of Health, Education and Welfare:

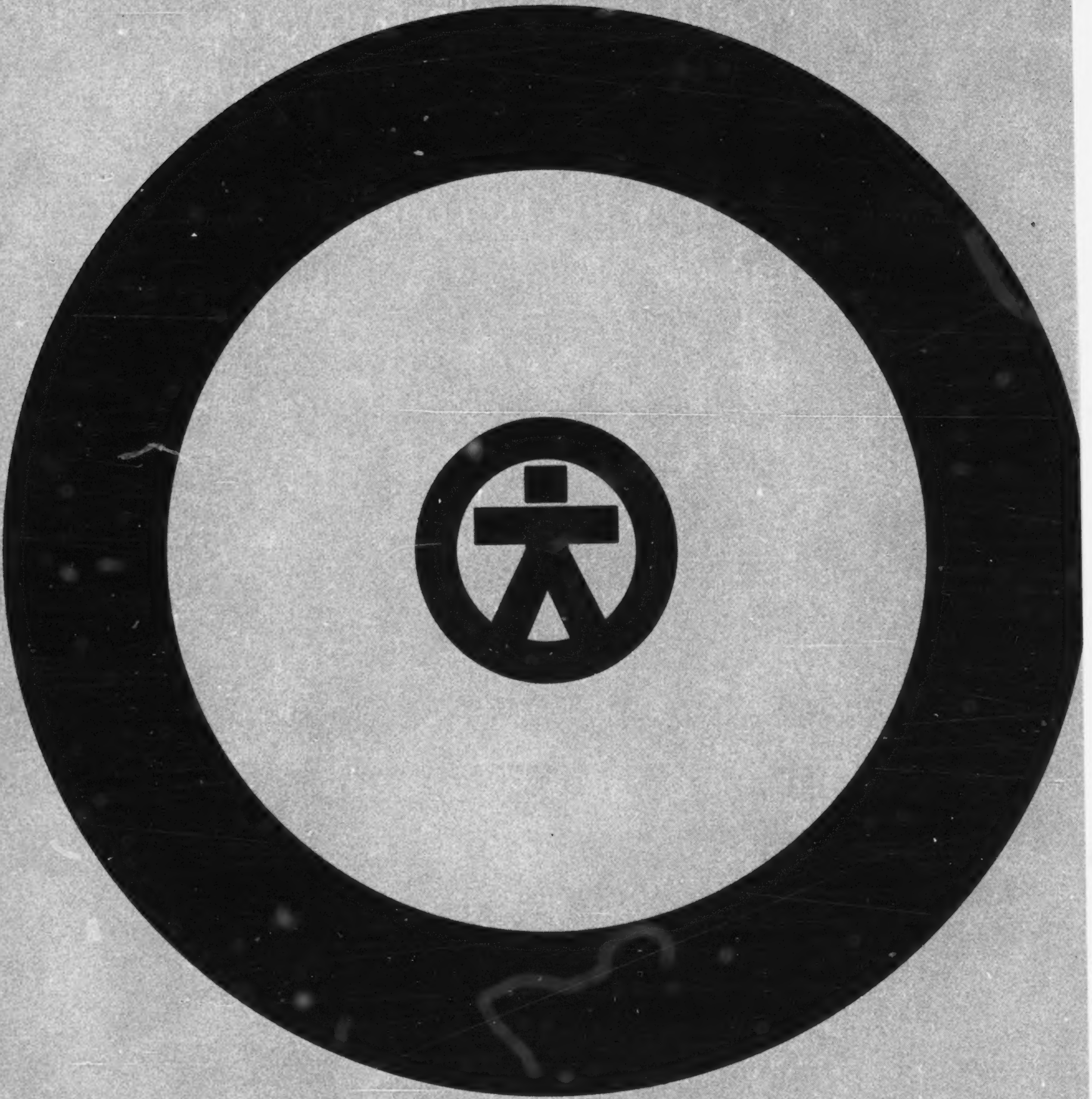
> *"What could be more satisfying than to be engaged in work in which every capacity or talent one may have is needed, every lesson one may have learned is used, every value one cares about is furthered?"*

It is my hope that you will have a fruitful three days and that the results of your deliberations may serve as guidelines for on-going and additional activities of the COSD.

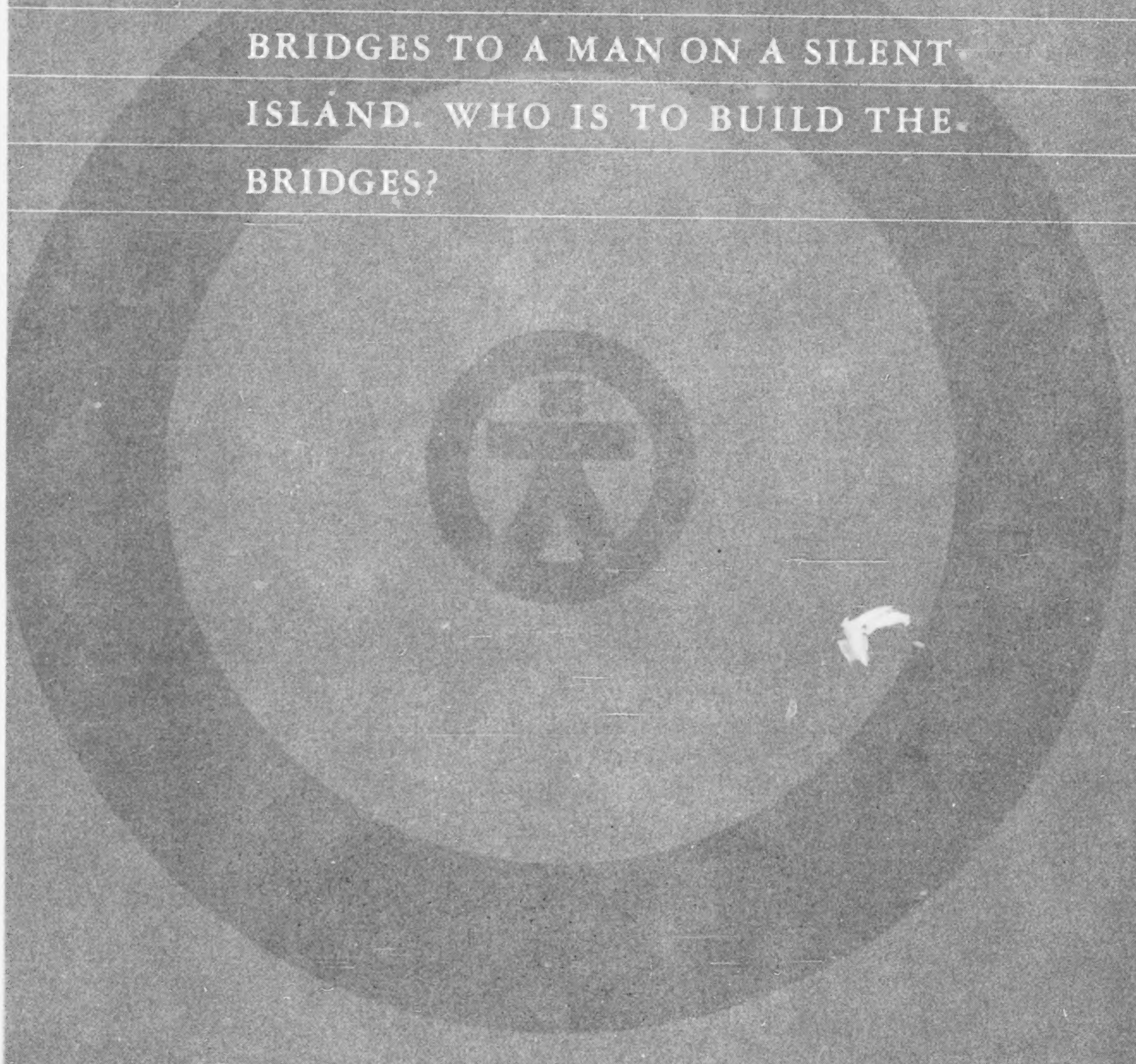
Thank you.

THE DEAF MAN AND THE WORLD,

A MAN ON A SILENT ISLAND



A WORLD HANDICAPPED BY INABILITY TO FIND COMMUNICATION BRIDGES TO A MAN ON A SILENT ISLAND. WHO IS TO BUILD THE BRIDGES?



KEYNOTE PRESENTATION

ROBERT G. SANDERSON
Utah Division of
Vocational Rehabilitation
Salt Lake City, Utah

THE GALLANTS

This verse may or may not be appropriate. It so happens that I like it because it reminds me, somehow, of those whom I know intimately, personally, professionally, and by reputation, and for whom I have developed an abiding respect and some solid exasperation of–Deaf People. I call them "The Gallants".

The title of the verse is:

GRIN

If you're up against a bruiser (the world) and you're getting knocked out –
GRIN
If you're feeling pretty groggy, and you're licked beyond a doubt –
GRIN
Don't let him see you're funking, let him know with every clout,
Though your face is battered to a pulp, your blooming heart is stout;
Just stand upon your pins until the beggar knocks you out –
AND GRIN
If you're up against it badly, then it's only one on you,
SO GRIN
If the future is black as thunder, don't let people see you're blue;
Just cultivate a cast-iron smile of Job the whole day through;
If they call you "Little Sunshine", wish that they'd no troubles too –
YOU MAY – GRIN
Rise up in the morning with the will that, smooth or rough,
YOU'LL GRIN
Sink to sleep at midnight, and although you're feeling tough,
YET GRIN
There's nothing gained by whining, and you're not that kind of stuff;
You're a fighter from away back, and you won't take a rebuff;
Your trouble is that you don't know when you have had enough –
DON'T GIVE IN
If Fate should down you, just get up and take another cuff;
You may bank on it that there is no philosophy like bluff,
AND GRIN

Robert W. Service

Excuse that single paraphrase; and I hope the author does not send the copyright boys to get me.

That's our deaf man, The Gallant. He sets himself up, sticks his chin out, and takes it again and again. After a while the fans – that's you and I – start yelling at the referee to stop it! It's a mismatch! It's murder!

We want to send The Gallant back to the gym and teach him a bit more about self-defense. Much, much too late.

For all his gallantry, his brave grin and his bluff are not enough. The deaf man is the most poorly prepared of all the products of our U. S. educational system, even worse than the Negro dropout, the poor white coal-country boy or the Puerto Rican transplant in the Bowery because these people, as desperately deprived and disadvantaged as they are, mostly still have the precious resource of hearing, speech – and hope, however diaphanous.

Perhaps, in the light of what I am about to say, it might be more proper to entitle this talk "The Deaf Man *Against* the World", or vice versa.

* * * * *

Secure in the knowledge that philosophers, psychologists, sociologists, and lovers have also struggled with this question, I propose to ask it again and (with some tremulousness) supply some answers:

What Is the Most Important Thing in Life to a Man?

It seems to me that it is not his money, his car, his job, or his wife and children; nor is it to be found among the concrete possessions with which he surrounds himself, nor even his country for which he on occasion will lay down his life. It is something that has neither substance nor form, but which is as real as the air we breathe: *The self-image.*

Without a good self-image, a man is nothing.

With it, he may become whatever his ambition dictates, be it President or janitor.

But it is a fragile thing in the early stages of its development, and like the tender shoot of a flower it must be nurtured with generous amounts of love and understanding when the child is small. For the child comes before the man . . . and since it is so, perhaps a brief flashback will help us to keep our perspective.

That the deaf adult is the product of his special environment is nothing new to you, but it is a daily tragic reality to me, ever as new as the variety of human beings, because I am fortunate enough to be able to see the end product, as well as the developing self-image in children and youths.

It all begins right in the home, of course, where from the moment the deaf child learns he is different the self-image takes shape. The perceptive parent is a gem – one that knows the ego needs instinctively, and consciously devotes time to building self-assurance in the offspring, letting him know by word and deed that he is a child who is wanted and loved, who has a good place in the world, and who is important. Given these, given a goodly share of the family life and love, he is well prepared for the vicissitudes he faces later on.

At the other extreme there is the rejected deaf child, unwanted by parents helpless to deal with his deafness, ashamed that they have produced anything less than a perfect child. Need I chronicle further the story of the child with behavioral disorders? What is the self-image of such a child?

Then there is the constant flood of children into our schools for the deaf, sent by anxious parents, most of whom seemingly have abdicated their responsibilities in teaching manners, morals and current customs in addition to the three R's. Those precious self-images are probably in all stages of development, from zero to utter ruin.

What happens to all of this raw, sensitive, living human material? What happens when teachers who are hired to teach a subject find themselves teaching speech, and speech teachers, hired to teach their specialty, find themselves faced with the staggering task of teaching the native language to those who have never heard it? Add some liberal clashes of philosophy, disenchantment of parents, bootlegged communication, harassed administrators... and somewhere in the shuffle the idea of nurturing a self-image in a passively resistant deaf child gets damned little attention.

Have you ever visited a classroom and talked on an informal basis with the teacher, while the class was "busy"? Have you had a teacher tell you that "little Joe over there is quite slow, but Jack is college-bound", and suddenly become conscious of the fact that the children saw and understood? Guess who is going to be a failure and a quitter, licked before he starts! Guess who has the best self-image!

Why do some children drop out? Why are some classed as "slow learners" from the very beginning, and carry the stigma through their academic careers? (Of course we know that all children are not equal even under the most ideal circumstances.) It would be interesting to determine on a research basis whether there is a positive correlation between a poor self-image and dropouts and slow learners, but on the basis of my observed experience there seems to be.

And, do the successful students, the ones who get diplomas instead of certificates, have good self-images? Do the ones who go on to colleges have the best self-images of all? If 200 go to Gallaudet, and 70 to the National Technical Institute for the Deaf, do those who did not make the grade – some 1000 of them – express a poor self-image or one that is appreciably lower than those who did go on to college?

And so we come to the deaf adult and his confrontation with the world. The Gallant.

The Deaf Man and the World

It is not my purpose to describe to you in detail what you probably already know, or what you may learn in the F[illegible] but, rather, to probe into dark areas, turn over some stones, and explore some byways of feeling that may be related to the preceding introduction.

Have you ever met the competent, professional deaf man in industry who has been in line for a promotion for five or maybe ten years? Have you discovered, with some sense of shock and dismay, that the same deaf man has been training others (hearing people) who in turn skipped over his head and into the big jobs as openings occurred? Surely your sympathies are excited, and you think darkly of discrimination.

Turning over another stone: What are the facts? Does the deaf man lack the traits the bosses are looking for – the aggressiveness and inner drive, the hard-nosed dedication to the corporation? Does he lack creative originality? True, perhaps the deaf man has high technical skill and a broad grasp of administrative techniques – but what about the ones he trained who were promoted? What extra did they have – besides the ability to hear and talk? Was it the executive drive?

Did the deaf man ever ask "Why?" More importantly, did he appraise himself? Bosses tend to value a good workman – their business depends on a skilled staff, and even upon men who can train executive timber!

Was it really the communication factor? Did the deaf man honestly try to determine this as he felt the frustration of being passed over not once, but repeatedly? Had he licked his communication problems?

And how about that self-image? Has the deaf man *subconsciously resigned himself to a minor role,* and does that acceptance communicate itself to the company executives? Does he say to himself, "I am deaf, and because I cannot use the telephone I am doomed to stay at this level?"

And, if the big job calls for it – has he taken courses in management at the local university? Do his bosses know this? What has he done to upgrade himself besides complain that he is being passed over?

Questions are easy to ask – but until we do ask them we will not have answers, nor will the deaf professional know himself. This is not to say that the situation is facing professionals only; it seems to apply with equal truth to industrial workers. How about, for example, the 22-year veteran of a small business, deaf but capable. He can operate every machine in the shop, he out-produces younger men, and maintains high quality. And his wages remain the same year after year, going up only when there is a shop-wide raise. He aspires to be foreman, and blames the supervisor for passing over him several times for men who are not nearly as good at their jobs.

A negative answer was given in response to a key question: Did you ever go to night school to learn how to keep time books, schedule production, manage men, interview job applicants, hire, fire, write reports – all while keeping the plant humming? Again the communication factor rears its distasteful head: Apart from speech and lipreading syndromes, we might also ask, how good was the *meaningful* communication between our deaf man and his co-workers and his boss?

It seems to me that frequently the deaf person, however superb his technical skills, sometimes forgets the intense competition in the workaday world; and that, once he is working, he is on his own. There is nobody, but nobody, who will spoonfeed him, nor give him a better job just because he is deaf and has a family to support.

Let's look under yet another stone.

Perhaps those of you in education have heard the often-voiced complaint: "The very schools that produce us have so little regard for our abilities that they refuse to hire us as teachers . . ." or "That principal will not hire deaf people because they cannot hear speech and thus cannot help children learn to talk, but they *have* speech teachers, and all I want to do is teach arithmetic . . ." or other similar charges.

It is true that some administrators knowingly try to keep the percentage of deaf teachers on their staffs down to the "average" of all schools for the deaf, which runs to 15 or 20 percent, sometimes to 25 percent. The logic of such conformity is not quite clear to me; but if I were a school administrator I would be much more concerned with the quality of the applicant than with his disability. I have also heard principals state flatly that "being deaf is not necessarily a good qualification. Frequently a deaf teacher cannot, because of personality problems, establish empathy with the students any better than can a hearing teacher." Another told me that "a particular deaf applicant might be a genius for all I know, but if he doesn't have good language I'll not hire him at any price. After all, he may teach mathematics well, but when he meets the parent of a deaf child and botches the interview because of his poor language, that parent can make things quite rough for the school."

Still another principal told me, "I like deaf people and deaf teachers, but so many of them are not well prepared at all."

What does all of this do to the self-image of the would-be deaf teacher? After all, it was the *hearing* administrators who developed the curricula in the schools for the deaf, and the *hearing* administrators who required certain courses for teacher preparation, the *hearing* people who make the final value judgments. If the product is defective, then something must be wrong along the production line.

To me it is something of a miracle that a few have survived this constant assault on their self-images for so long, and have risen above the rank and file. They are the Gallants in the finest sense of the word. Yet it is also true that far too many deserving and talented young deaf people have not developed self-images strong enough to withstand the test of competition, of adversity and defeat, and I am led to wonder whether our school administrators are conscious of the vital need of young students for ego support. It would even seem that in some cases the self-image is being unwittingly *destroyed* rather than built up. Take, for example the misguided teacher who tells her pupils that "Children who talk are smart; children who sign are stupid." Such remarks, unfortunately, have a tremendous impact, and sometimes stay with a person forever. The children who do sign are left with a guilty feeling; and later, as they realize that there are some very smart children who do sign, they lose respect for the teacher. But when there are children in the class (such as the adventitiously deaf) who do talk, and thus favored by the teacher and held up as examples for the others to emulate, what happens to the self-image? Do the unfortunate ones who have trouble with speech come to look upon themselves as being stupid? Could, indeed, this be the answer to some of our educational problems in children who *seem* normally intelligent but do not learn?

Is this one reason why we have adults who have accepted a minor role for themselves, far below their true potential?

And Love . . . . .

> " . . . .What is love? 'tis not hereafter;
> Present mirth hath present laughter.
> What's to come is still unsure!
> In delay there lies no plenty,
> So, come kiss me, sweet and twenty,
> Youth's a stuff will not endure!"

I have forgotten the author of this excerpt, but I think it was from one of Shakespeare's plays or sonnets. The lines just popped into my head when I sat staring at the typewriter, wondering where to start on what is probably the ultimate experience for anyone, deaf or hearing, and a subject so complex that it defies description.

The verse, to me, seems to typify the romanticism of youth. Especially that love is here and now, and to hell with tomorrow. So sock it to me baby!

Now, simple, sweet and physical!

Unfortunately, and for better or worse I shall leave for the psychologists and anthropologists to decide, the normal biological urges that rear up and smite our deaf adults (most in their youthful years) are seldom understood by the participants. I rather think that love is a simple matter of cause, effect and reaction for the average deaf person. I cannot honestly tell you that I know for certain (statistically) that most deaf marriages are or are not happy. I cannot really say that more hearing marriages are happy, proportionately, than deaf marriages.

All I can do is point to divorce statistics for the general population, which approach the figure of 25%. A sociologist pointed out that the figure is undoubtedly too low because divorce is so expensive that thousands of people just divorce each other informally by separation. Add those people who stay married (in name only) because of religious conviction or the children, and we have what appears to be a major sociological disaster shaping up.

I can add, however, a firm figure close to home. A family court in Salt Lake City distributes a brochure that says approximately 50% of all divorce cases coming before it involve teenage marriages.

I do not know how many of them involve deaf persons, but of those persons in my caseload there are 23 who have been divorced and 10 who are considering it. This, of course, is not a true statistic because in general only those in need of assistance of social or rehabilitation nature come to our agency; and it follows that some persons who are employed, and who are intelligent and literate, prefer to handle their own problems.

So it seems that love isn't quite so enduring as the young swain feels when he proposes marriage.

Can it be that the young deaf person has approached marriage in virtual total ignorance of all of the complexities involved -- health, love, marriage, family finances – and merely reacted in the manner characteristic of any impulsive youth, as we understand from the verse,

> "... So come kiss me sweet and twenty,
> Youth's a stuff will not endure?"

Sex education (call it whatever you may) is comparatively new even in the public schools; and since the schools for the deaf tend to lag behind changes in general education philosophy and practice, it is a pleasure for me to be able to tell you that administrators of the schools for the deaf in the West are incorporating it into their curriculums cautiously but surely. Of the 13 schools I surveyed in January, all replied that they were very much aware of the need for a comprehensive social and personal hygiene course (as they prefer to call it); and five replied that they were using guidelines developed at the Ball State University meeting in 1965, or the Illinois School for the Deaf plan. Eight schools said they had partial programs, admitted the need to do more and that they were actively working on their curriculums. Only two schools, however, had specially trained teachers; the others seemingly preferred to use their regular teachers, to whom they were giving supplementary training, or to use dormitory counselors. Mentioned was the need to upgrade the qualifications of the counselors since the dormitory setting was the critical area.

So this speaks well for the future of the deaf citizen; he will at least approach marriage with a somewhat better grasp of his functions as husband, father and provider, and (or wife and mother) hopefully with a better self-image.

Unfortunately, the deaf adult of today will not be helped much by that change. Yet he is confronted by a dynamically changing society in which social mores of a bare twenty years ago are no longer respected, and the customs of thirty and forty years back are hopelessly dated. Technological change – automation – the pill – TV – the auto – social change – freedom - - - and all are not fully understood by anyone, let alone the deaf adult. Yet he is called upon to function in an adult world.

Turning a stone here and there, we may be surprised (and a little shocked, depending on our own upbringing and grasp of life!) to find that the game of exchanging spouses for a night or two is being played with a great deal of enthusiasm in some of our major metropolitan centers by "sophisticated" deaf adults. To what extent are they emulating hearing people? (I wonder how these people perceive themselves – the color and quality of their self-images?) Does this practice indicate a definite change in the social mores of a particular strata of the deaf community?

It would seem to me that there is a rich field for social research among deaf people, one at present virtually untouched.

Let's admit it right here and now. We know next to nothing about Love, Sex, and the Deaf Adult. Kinsey – and subsequent investigators – missed them!

Play Too

If I were to rely wholly upon my observation (risky business because I'm the first to admit I do not see a representative sample of the deaf population) I would say (as I turn over this stone) that the deaf adult is inclined to play too much and work too little. Youth is active and demands activity, and we have to admit that the most exciting activity (except for love) is in competitive sports; but if all the energy that goes into sports – or even part of it – were channelled into self-improvement efforts such as learning a new skill or trade in order to hold one's own in the competitive workaday world, the deaf man would have much less to worry about in facing technological change. Life – existence – is becoming more and more a serious challenge to deaf people who are admittedly educationally deprived.

To change long-standing habit patterns of deaf adults, who are widely dispersed, is a task that may be impractical on any save a limited local basis. Therefore, we must again think in terms of the future and turn to the schools for the deaf and ask whether it is possible that any orientation course include among other things, indoctrination on the necessity for:

1. Further education after leaving school (adult level).
2. Advanced training, re-training, and brush-up.
3. Balanced living:
    a. Social and cultural efforts
    b. Athletic participation, management and politics
    c. Political activity (local and state level within the deaf community)
    d. Family recreation
    e. Spiritual needs

In this scheme, athletics would have a reasonable, but not exclusive part.

Call me an idealist, but I do feel that young people can be taught structured living if reached early enough and by a teacher from whom they will accept teaching via a method that guarantees full comprehension of the ideas presented.

It may be that the older students who are soon to leave school would listen more carefully to visiting lecturers than to familiar (if not tiresome) faces. Possibly some deaf adults, or rehabilitation counselors, experienced in communication, could be recruited to teach such a course. It should run for at least a quarter or a semester; a one-shot deal would not be effective.

I am an admirer of the organizing genius of deaf sportsmen. Year after year they have staged successful local, state, national and even international athletic events. It is frequently within the framework of organized athletics that deaf youth gets its first taste of cooperative endeavor – and political activity. This is another reason for our continued support of athletics. However, the balanced living formula should provide adequate time for participation at the various levels without unduly detracting from the other vital aspects of life.

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And So To Worship

As the deaf man seeks meaning in a life that has become far too complex even for hearing people to grasp fully, we might ask ourselves whether the services offered are meeting his needs at the level of his understanding. We might further ask whether, in striving to teach morality, and serve his spiritual needs, we are teaching concepts that have little application to today's practical living, or whether there is a valid timeless quality about it that relates to any person in any age. Or, must we change our precepts along with the changing times offering modern ideas for modern people?

SUMMARY

The self-image of the deaf man can have a remarkable effect upon his education, his success in work and in love, and in play.

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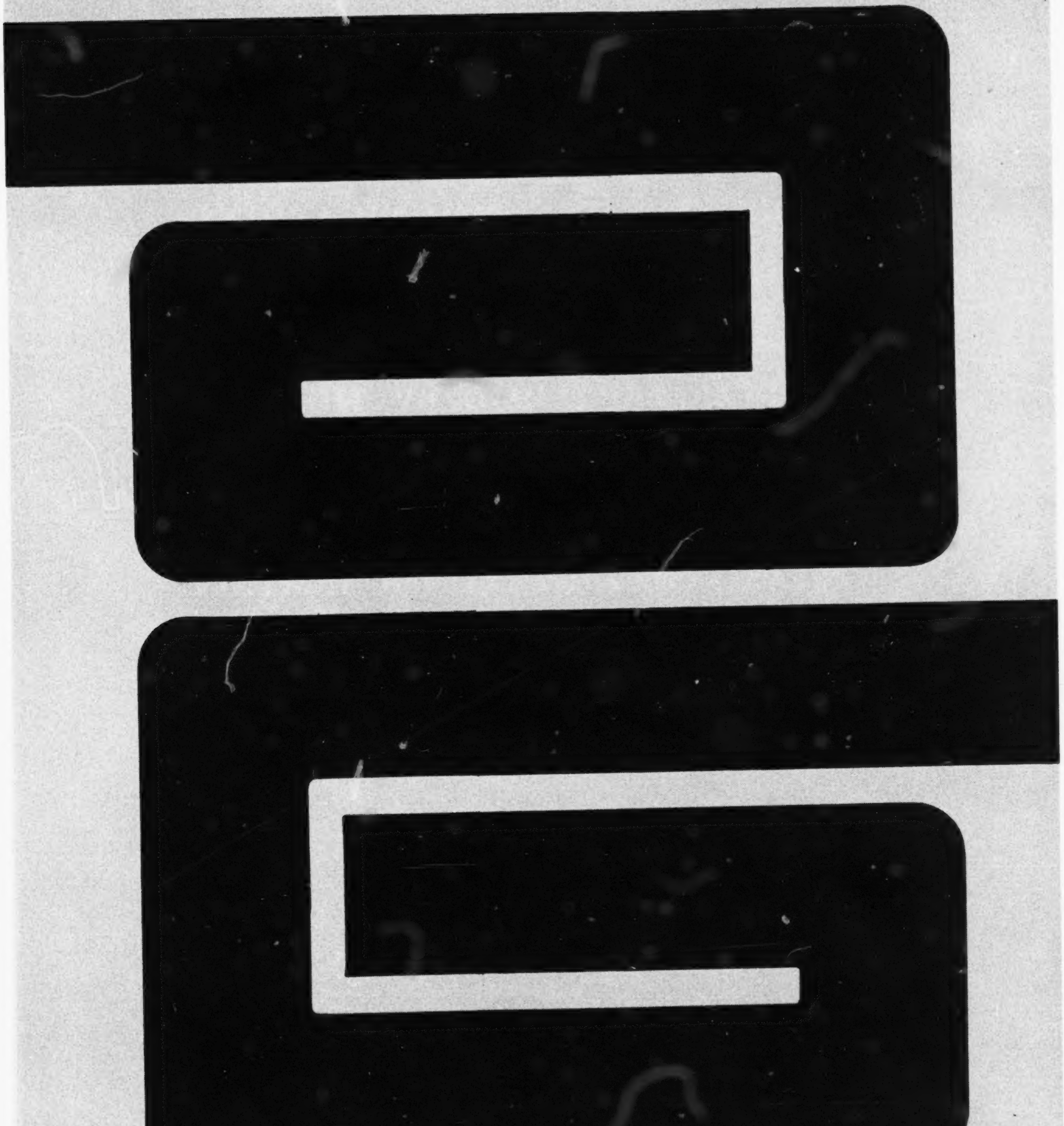
THE DEAF MAN AND THE WORLD OF WORK



DEAF... COMPETENT, EMPLOYABLE, EAGER TO LEARN. EMPLOYERS... RETREATING FROM DISCOMFORTS OF THREATENED COMMUNICATIONS. ABILITY TO WORK CONFUSED WITH THE ABILITY TO COMMUNICATE. A DEAR PRICE PAID BY THE DEAF FOR THE FAILURE OF PROFESSIONALS WHO ARE RESPONSIBLE TO UNDERSTAND THE DEAF'S COMMUNICATION DISABILITY.

ARTHUR G. NORRIS
Vitro Laboratories
Silver Spring, Maryland

THE DEAF MAN AND EMPLOYMENT

I am pleased, and indeed, highly honored, to be asked to make a contribution to the work of this Forum – meaningful work, which can help to chart the way to greater life satisfaction for the deaf.

I am here, I think, not because of any forensic ability, but because I am the son of deaf parents; because I taught the deaf for some twenty years; and, because I have spent the last 25 years in industry. Out of this experience, I may have developed some empathy for the deaf man.

The deaf man (or woman) of whom we speak today is an adult without sufficient hearing to be helpful to him in his daily associations. He, like the proverbial common man, is really many persons. And, believe me, his deafness detracts not one bit from the same desires and aspirations that motivate all of us. The Council of Organizations Serving the Deaf is to be congratulated for focussing attention in this meeting on the whole deaf man. Not just his lips, his eyes, his hands or his mind, because for the deaf man to have a full and satisfying existence, he must be whole. Whole, in the sense that all the days of his life may be lived as a mission of helpfulness to family, community and all mankind.

In this meeting we are to examine all of the elements which go to make the deaf man a fully-participating member of his community. To begin my part of this examination, let me read to you some of the highlights of my assignment for today. I am to discuss:

- the problem of finding employment,
- discrimination because of a misunderstanding of deafness disability,
- the tendency to confuse the ability to speak with the ability to work and with employable skills,
- the question of accident insurance relating to employment,
- the fact that there are very few tasks the deaf person cannot perform, given the opportunity and training,
- interrelationships in the factory or office, and
- better training programs.

Well, how much time do you have? To carry out this assignment adequately, we had better join together in a lifetime seminar. Nevertheless, I shall try to touch upon all of these topics, however lightly in some instances.

Every one of the sub-topics I have read to you has been the subject of discussion on numerous occasions by persons better qualified than I to direct your thinking. However, when I am through, if I can show you that these obstacles are not insurmountable or don't really exist; if I can cause you to believe more than ever in the abilities of the deaf; and if you are inspired to work to improve their lot, I will have succeeded in my mission. So, let us say my part of the task is to examine the deaf man relative to his ability to work – why he can work, why he can't work, and what can we do to improve his chances for employment.

Being as firmly convinced as I am, relative to the overall abilities of the deaf to do almost anything well, I have to resist the temptation to dispose of the matter by saying there is *no reason* why the deaf cannot be profitably employed. Then I realize that if this were completely true there would be little reason for me to be here at all. Of course, the deaf man can find *employment,* but the deaf man also finds *unemployment.*

But to be completely candid, let me say I have searched for weeks, without success, to find an unemployed, employable deaf man. Several were unemployed, but they had drinking problems and the like. Under-employed, yes; unemployed, no. I have challenged workers with the deaf in my area to say that there is great unemployment; none would! Some did say they had heard of employment problems in other areas, but were vague about it. Inquiry in one or two instances did not support their statements. I did find evidence of unemployment among deaf women, but this was not overwhelming. Most of these were already beginning the routines of rehab training to provide missing skills.

I find this state of affairs fairly frustrating. I am left to deal principally with the connotation of difficulties in finding employment, not the impossibility of such. I found much to support the next speaker, Mr. Stahler, but I will let him fend for himself.

It has been said many times that the deaf are highly employable in jobs that require few oral or verbal skills; in jobs that are repetitive in nature; in jobs that require considerable manual dexterity; in jobs that require a high degree of concentration; and in jobs wherein they can produce as individuals rather than as members of a team.[1] My own observations of the employed deaf convince me that, for the most part, these things are true. This is not to say that the deaf are limited to jobs of this description; there have been phenomenal successes by the deaf in areas beyond these limitations. I have only to look around this room to know that. But what I have outlined for the deaf is not much different for the hearing. True, the hearing do better in jobs that require a great deal of quick communication, for example, where there is frequent use of the telephone. But, at Vitro Laboratories, from which I retired last month, we have people performing repetitive tasks, who can hear a pin drop! We have people with normal hearing doing jobs that require much manual dexterity; doing jobs that require great concentration; and, working in jobs that permit them to perform as individuals. So, it appears that there is no area of employment uniquely set aside for the deaf. They must compete as equals with the hearing, even in areas in which the deaf make the best showing. This situation makes clear the importance of maximum training for the deaf, not only in the vocations, but in the art of communication.

I have spent much time during the last three months trying to make sure that my information concerning the deaf is up to date. I have read reams of material about vocational and employment problems, and I have talked with many people knowledgeable in the area. My readings and discussions make me wonder why I should spend any time at all talking to you about employment problems of the deaf. It would appear that the subject has been pretty well laid to rest. At least the straw has been threshed so many times that there is little grain left in it. Throughout my reading I find great emphasis on continued research in problems of the deaf; I find much less emphasis on making use of what we have already learned, and what we knew before we even started some of these projects. There is a great love affair going on between workers with the deaf and research for its sake alone. Many of these research projects, because of shallow design, and because of "ambition far misled", create a pseudo-intellectual smoke screen of meaningless jargon and dubious data. I suggest that our energies may be more productively spent in building upon the firmer foundation of that which is known. I am reminded of days when I was filled with the same sort of callow energy.

In my salad days I majored in the Social Sciences, and I was a "whiz". I wrote papers that got me high grades at the university, and invitations to gatherings where a principal topic of conversation was the coming of age of sociology as a science and the saviour of mankind. I was a "hep" person, able to toss terms around, and name-drop with the best of them. I wrote papers, that had our country's leaders paid heed, would have reformed our whole penal system, and would have done away with criminals altogether. The wisdom of these essays would have completely eliminated the problems of the family, one of the principal hobby-horses of the past and present. Utopia was within my grasp!

As I matured, I found that I really didn't understand anything. I had been enamoured of, and blinded by, a set of buzz-words comprising the sociological jargon. I realize that I didn't understand it then, and don't now. I found that we had been dealing with things that had their roots in more elemental springs, and that our problems were still unsolved. We seemed to be studying studies, which were, in turn, based on other studies. We were moving always farther and farther away from our primary subject. The mere event of quotation lent substance to many unfeathered premises. As a result, for myself, I have classified much of the social sciences as nothing more than *an over-complication of good common sense.* And this is the way I feel about much of what goes on under the guise of educating and helping the deaf. Without diminishing the importance of the assembly of knowledge, I submit we are neglecting the direct approach for the obscurantism of more studies about studies, and the invention of words and procedures nobody understands.

Admiral Rickover tells about a Navy study "to determine the psychological differences between sailors who had been tattooed once, sailors who had been tattooed more than once, sailors who had never been tattooed, but wished they had, and sailors who hadn't been tattooed, and didn't want to be." He said the psychologists found this a "very complex subject", which would require more study. "In other words", he said, "they wanted more money."

Mr. Garretson, Executive Director of this Council, in a recent issue of the Journal of Rehabilitation of the Deaf, has expressed my feelings somewhat more professionally. He says, "I find myself very much in accord with an emerging group in the United States and elsewhere, which has expressed definite reservations about the validity and applicability of test-tube and paper research in the area of human phenomena. This has been particularly brought out in recent years with our problems in racial relations, bilingual minority groups, and in the poverty programs. We are learning that it is hardly realistic to hope to achieve much of an understanding of the various nuances and intangibles which are so integrally a part of the human element – without living, working, and communicating with these people." Mr. Garretson concludes that such is "particularly significant in the area of deafness, a disability which generally presumes a communication handicap."

I do not mean to imply that all research is futile, but today's research, if it is to have real profit potential, must be directed toward desired accomplishments. From a practical standpoint, researchers should not be allowed to work on solutions in search of a problem. The problem is to be addressed in terms of a profitable solution.

Until I entered high school, practically all of my social life centered around the associations of my parents. The parties and good times I knew were those when deaf people got together on Saturdays, or Sundays or holidays for games, picnics or just talking. The hearing and deaf children of these people were my companions along with the friends I made at school. For all practical purposes my world was a deaf world. Ever since I can remember I have functioned as the ears for a multitude of deaf people. Living with them, and by translating their thoughts, desires and wishes to the hearing community, I learned their mind, and through my translations *to* them helped to shape their mind. I knew these people as those who had been taught, and believed, the maxims of Christian virtue; as those who strove heroically to get and keep a job that they might be respected members of their own and the hearing community. Perhaps my memory is faulty, but I remember very little unemployment in the deaf communities I knew, and then it was only because a factory had failed and closed its doors or moved on to another place.

It is because of these associations that I tend to make what may be unfair comparisons between the status of the deaf of my parent's generation and the deaf of today. For example, my father's contemporaries were seldom out of work except in times of economic depression, and they didn't have today's armies of agencies to help them. It makes one wonder, but then the business of getting a job fifty years ago was not the difficult process it is today. The scientific age has added tremendous complexities. Years ago, one simply presented himself as a worker in a given field, and if the boss needed workers, one had a job. If the worker had honestly presented his capabilities, he stayed; if not, he left, and soon.

Today's employers, also, hire on the basis of training and experience. If we have a house to paint, we look for someone who has the skills of a painter, and who is physically able to move the ladders, and climb upon them. If we have a printing press to operate, we look for someone who has this skill. In short, we look for someone who has already been trained in the necessary operations. If we can't find these workers, we take someone who has some of the skills and train him to do the job we want done. This holds for industry in any occupation you can name. Now, we can ask the question, "If a deaf person has the skills industry is looking for, will he be hired?" The answer is "Yes, if there is not a hearing person of equivalent skills around." The employer will take the one whose ears are functioning. His reason is obvious. He wants no more problems than he already has. "The deaf person will be hard to talk to," he says. "I can't write him a note when he is on top of a ladder." And all sorts of reasons like that. So, here is our first problem in helping the deaf to find employment more easily. We must provide our deaf person with skills that are superior to his hearing competitor. Not, just as good, but better. The question is, can we do it? Certainly, vocational education as we have practiced it in our schools, with few exceptions, has failed to give our deaf students that extra something that will make them more competitive.

Today, if one wants a job, there is an horrendous amount of paper work, evaluation, and security checking to undergo before one even sees the inside of a plant. Perhaps, the most difficult hurdle the deaf applicant will have to surmount, is the one he is least able to handle – the application blank. Some of these are becoming more complex than the income tax forms. It is here that the deaf applicant needs the help of the rehab worker or placement officer. Why does he need this help? You guessed it! Too large a percentage of our deaf don't have the language ability to cope with the questions on the application blank. And if we come up against pre-employment tests we are in real trouble. However, in my experience these tests are so little used that they do not constitute a serious problem. This is supported by a number of personnel men in the Washington-Baltimore area with whom I have talked extensively. Without exception, these men told me that tests were rarely used outside of Government, and then only when there was doubt concerning what was on the application form or when there was a long-term commitment by the employer, as in the case of a two-year machine shop training program. These personnel men told me that tests are too costly to administer, that unless tests are expertly selected, and given, that even for the hearing, there is often little relevance to the work situation. Employers seem to prefer to base their judgements on the applicant's experience and work record, his references, and any introductions that have been made.

These answers shook me up a little because strong in my memory is a five-hour battery of tests given to me before I went to work for Bendix Radio Corporation. I clearly remember the words of the Chief Engineer, who interviewed me after completion of the tests. He said, "You don't know much about radio, do you?" He must have liked the color of my eyes because he hired me anyway, and *made me learn* about radio.

Further, in my questioning, I was able to learn that none would administer a test solely because the applicant was deaf. One enlightened man said he wouldn't know how to do it. Except for physical examinations for insurance purposes, or when the job demanded it (such as heavy work) Washington employers (if my sampling is any good) don't use them. The only test I have come across that is, in any way, in widespread use is the typing test, or tests for dexterity on other keyboards. Somehow, no one wants to believe the typist if she says she can type forty words a minute. One of the greatest contributions a rehab worker can make, after making sure the applicant has received the right training, is to pave the way for him past the front door. Get him into the shop on your recommendation. Of course, there is a hitch here. If a wrong guess has been made, there may never be another chance. The employer is in business to make money. He hasn't time to play games or allow his shop to be disrupted by hand-holding after placement.

Few personnel men are experienced in interviewing the deaf. Even rehab workers, psychologists and social workers lack this experience and training. Dr. Pittenger, in her report to the Workshop for Orientation of Social Workers to the Problems of Deaf Persons held in Berkeley, California in 1963, reports being told that deaf clients dismay social workers more than any other clients. She goes on to say, "Because it is so difficult to communicate with deaf clients and because so many of the usual tests and procedures must be modified or eliminated, there is a strong conviction on the part of many individuals that these deaf clients are people who do not function like anyone else." She continues to say, "In many respects deaf people do function differently, because they must, but their needs, hopes and desires do not differ from those of anyone else."

Because of such inexperience and training, to which Dr. Pittenger alludes, employment managers will make many improper capability determinations. Many employment opportunities will be lost because of this. To overcome this handicap to employment of the deaf, we must do three things:

1. Educate the personnel man,
2. Help him to interview our applicant, and
3. Educate our applicant.

The chances are we will be most successful when we assist with the interview, but there is no reason not to brief the personnel man ahead of time. In these days of Government grants, it occurs to me that personnel officers in areas where the deaf are likely to seek employment, could be gathered together for a little free indoctrination.

Of course, interviews become almost a formality when our applicant can present a record of training and experience. Industry would like to have applicants appear in its personnel offices fully trained for a specific job in the plant. Such applicants receive preferential treatment. Note that I said *fully trained* for a *specific job.* But unless vocational education in schools for the deaf has improved outstandingly in the last few days, we are in the position of trying to get on the merry-go-round without a ticket.

The reason I said *specific job* is because, in today's exploding technology, few can become proficient in more than one or two occupations without further training. The day of the general practitioner is gone. Hence in vocational education for the deaf we must train for well-defined occupations in work areas open to the deaf, and provide a foundation on which to shape the retraining that seems inevitable in our advanced and growing economy.

The reason I said *fully-trained* is because educators have, for the most part, not fully realized that there is a difference between the way a job is performed in industry and the way it is taught in the schools. In most of our schools for the deaf, training has been in the broad aspects of a trade or vocation. This provides information and some foundation for employment, but it doesn't provide a sufficient foundation for a good job without further training. For deaf people of average ability to obtain better than average jobs, they must have selective, intensive training in a genuine working atmosphere. Generalized training to perfect the manual skills seldom accomplishes more than just that.

Industry, in addition to receiving fully-trained applicants, would like to find these applicants eager to work. I wonder if the sheltered existence of our deaf students provides this motivation. Almost everything in a school for the deaf comes to the student on a silver platter, and is dispensed whether or not the student has worked for it, or even asked for it. One of the most successful vocational teachers I have ever known, a deaf man, one who worked with the deaf in industry, worked with them as a rehabilitation officer, and as a teacher, often told me that the problem of permanent placement would be greatly eased if somehow, the young deaf could be taught that diligence is a virtue. But then, I am reminded that this lack of diligence is not necessarily confined to the deaf. We have hearing applicants who come in with their first question being, "How much leave time do I get?" We must, in some way, instill the desire to work – to work a little harder than the hearing competition.

Insofar as I have observed, and have been able to learn, industry would rather train its own workers below the professional level – and it does. The computer industry is an outstanding example. Apprenticeship programs, and post-school training classes may be found almost everywhere. So, if there are reasons it is not possible for our schools to fully train students for specific jobs, we must, at least, provide them with such manual skills as we can, with an understanding of the working world, and imbue them with a desire to work. Adding a means of communication, we should have little trouble getting our young deaf worker onto the industrial rolls via the post-school training programs. But unless we provide this means to communicate and make it really work, we might as well abandon hope of much better than a life of manual labor for the deaf. This works in two ways:

First, if we do not communicate successfully, and in great volume, with our students, they will fail to achieve their real academic potential.

Second, if the deaf cannot communicate with the people of the world in which they will live, they will fail to achieve the social level to which they are entitled.

Here, communication means much more than the simple transmittal of job instructions. It includes comprehension, which, oddly enough, cannot be achieved without increased communication. Our communication systems have improved magnificently in recent years and their use opens new avenues for the improvement of social awareness among the deaf, but unless these new systems are used intelligently they become as valuable as yesterday's TV Soap Opera.

One author has said, "The deaf person pays a very dear price for the failure of those whose professional responsibility it is to understand the essence of his disability – communication." Personally and particularly in the vocational field, I think professional educators of the deaf need to pause, observe, and honestly evaluate the results of the last century. They need to be made to see that something is lacking. Results have been less than spectacular. But then, the deaf themselves are not blameless in this regard. They need to do a little evaluation too, and develop practical guidelines for use by educators in the development of maximum social consciousness among the deaf. There has been too much divisiveness among both educators and the deaf. The deaf teacher of the deaf comes closest to providing a foundation for these guidelines for social development of the deaf, but what he builds must be enlarged by the deaf themselves, and made into a lighthouse by which all deaf may be guided.

So much for my indictment of the basic evils which militate against ready employment. Let us now run through the list of my assignments and see if there are any other malefactors.

The Problem of Finding Employment

As I have already indicated, the problem of finding employment seems not to be a serious one today. But serious or not, there are fundamental matters to consider when a deaf man presents himself as an applicant for a job.

In the first place, he has to obtain an application blank and fill it out. Then he has to sell himself to the interviewer as a capable worker. These first steps are complicated by the fact that the average deaf applicant has command of only fourth-grade language, and that the interviewer doesn't know one sign from another. There are no short cuts to a solution of this problem. It boils down to communication. The interviewer isn't about to learn signs or finger-spelling, so our applicant must either improve his communicating ability, or let a rehab worker do his communicating for him. And here arises a problem not of our applicant's making. It is distressing to note the lack of interpreting ability on the part of rehab counselors who number the deaf in their case loads. Were it not for the counselor's guidance with respect to matching applicant experience and training with available jobs, it might even be better to let our applicant fight it out by himself.

To give you an idea of the communication problems attendant upon job seeking (if you have never sought a job) here is a list of things the interviewer tries to learn about the applicant, that is, in addition to finding out if he has any experience or training. He seeks information about:

Personality Factors
  Emotional maturity
  Dependability
  Self-confidence

Values or Goals of the Applicant
  Desire for accomplishment
    for recognition or status
    for security
    for money
    for knowledge
    for independence from restrictions
    for being liked

Health & Physical Vitality
  Sick Leave Record
  Physical Activities
  General Health
  Attitudes
    toward others
    toward job elements
    toward responsibility
  Social Intelligence & Sociability
    flexibility in behavior
    tact
    manners
    social understanding

This is an impressive list of things the interviewer tries to learn. If we were faced with such an interview today, how many of us (with all of our faculties) would be prepared to display our best profile? Can you imagine trying to pass an examination in nuclear physics armed with only a dictionary definition of the subject?

So, the less our interviewer learns about our deaf applicant, the less likely he is to get a job worthy of his capability, or even a job at all. It is no oversimplification to say that employment opportunities increase with better communication – not just grammar, but understanding. Let us hope that the next hundred years of experience in educating the deaf will make some improvements here.

Discrimination Because of Deafness

Some of us are absolutely certain that there is discrimination in the matter of hiring the deaf. We are certain that the hearing person gets the nod over the deaf person even when the deaf man is better qualified for the job. Some say this is because the employer believes that the handicap of deafness makes the deaf man less valuable to him. He is even said to believe that the deaf man is given to tantrums, and imagines all sorts of unfair treatment.

Let's be fair about this! Of course there is discrimination against the deaf in competitive employment situations. It is the same sort of discrimination you would exercise in choosing an employee as between a foreigner with whom you could not communicate, compared with one where communication is easy. I have found no evidence of discrimination based solely upon the fact of deafness. It all becomes bound up with the old bugaboo of communication and man's natural reticence to join a venture with unknown companions.

This feeling, also, affects the deaf even after placement. The other day I asked the supervisor of one of our deaf programmers how the young man was getting along. The supervisor's surprising reply was, "He has forgotten more about this business than I'll ever know." But the hearing man is still the supervisor because management finds it more convenient to communicate with him. Improved communication capability, thus, seems imperative for the advancement of the deaf worker.

Vitro employment managers, and others, tell me that any qualified person, who can make himself understood these days can have a job. In fact, one department head tells me that the deaf are among his most valued employees. There is altruism in industry, but no charity. The employer, to stay in business must take in more than he pays his workers. He will take the worker he can understand, with whom he can communicate, and whose labor makes him a profit. Too few people understand the latter condition. No one keeps a job if he doesn't earn more for his employer than he is paid.

During my inquiries I discovered discrimination far behind the plant's front door. A rehab worker told me that her greatest problem is with the foreman in the shop rather than the employment office. This man, who is expected to turn out the work, is often very reluctant to take on a deaf worker. Again, he envisions difficulties in getting his messages across to the deaf man.

There are several avenues of attack upon this problem of discrimination. First, the deaf worker can be taught to communicate. Second, the rehab worker can baby-sit with employer and employee until rapport is established. Third, and this one intrigues me, perhaps one of our governmental agencies could reimburse the salary of a person whose duties in a plant would include, in addition to his regular work, the general welfare of deaf employees in the plant.

Confusing Lip-reading Ability with Ability to Work

There are those among the uninformed (and this includes employment managers), who believe that the ability to read the lips, and to speak with some intelligibility, denotes an ability to perform a job well. It is true that, very often, speech and speech-reading ability do indicate more intensive schooling, and thus better training. But it can also mean that the individual became deaf after acquiring some speech. There can be no direct, dependent relationship between speech and work capability. True, the ability to converse is there, but not necessarily the ability to communicate – to understand. I can sympathize with the employer when there are judgements like this to be made. The employer can be misled by these worthwhile attributes. I know of no solution to this problem except to see that educators themselves are not misled, and that appropriate job training is provided in addition to that covering speech and speech-reading. We might, also, make an effort to educate employment managers.

Accident Insurance

When one runs up against an employment manager, who says he cannot employ deaf workers because of a possible adverse effect on the company's insurance, there is only one thing to do. Someone must show him facts and figures (these have been collected) to prove that he is only using this as an excuse not to have to put himself out a little to examine the qualifications of the deaf applicant.

Interrelationships in the Factory

People often ask about how well deaf workers get along with their hearing associates in the factory or office. It bothers me that the question needs to be asked. The well-adjusted deaf worker has no problems in this respect; the maladjusted deaf worker will have problems just as the maladjusted hearing worker.

Single instances of compatible relationships prove nothing, but clear in my mind is the instance of the deaf man who was able to organize a successful, inter-factory baseball league that lasted for several years in a town in Ohio. The league produced, at least, one player who went on to the big leagues. The league was organized almost single-handedly by this deaf man from among hearing workers representing his own and several other industries. This man was helped by better than average speech and thus was able to communicate readily. All of which brings me back to my point that there is nothing a deaf person can't do or any human relationship he can't solve if he can communicate.

They tell me that in Paris there is a bar in which Americans tend to congregate. I wonder why they do so? Is it because the liquor is better there? No, I think it is because they are among their own kind. The same is true of deaf workers in a factory. When lunch time comes, they gather at the same table because it is easier for them to communicate. I am ashamed to tell you that at Vitro, I had to be invited to join some of our deaf employees at lunch. I found it enjoyable but difficult. Some of the deaf were good at signs; others could lip-read but didn't do too well with signs. So, what did I do? I reluctantly joined the Americans in Paris where communication was easier.

I have heard hearing workers speak of the "dummies" who worked with them. I am (or was) red-headed and used to react violently to what I thought were these disparaging remarks. More mature consideration of these instances convinces me that the hearing people didn't know what else to call the deaf. They didn't understand. My wife, who has taught the deaf all of her adult life, flips her lid when people ask her if it isn't difficult to teach Braille. I am certain that a broader education is needed for the hearing as well as the deaf.

The rules for successful factory relationships are the same for the deaf as for the hearing. One must have a sense of responsibility – know that he is being counted on to carry his share of the load. One must have integrity, develop a dignified behavior pattern, and most important for the deaf, apply oneself with vigor, even to the extent of doing more than one is paid for. Tactful behavior is important, and cooperation with others essential.

And now, as I sum up, I find that I have left you with some apparent contradictions. I have said the deaf have employment difficulties, but I reported little unemployment. I have said that our schools fail to prepare students for industry, but I find they get jobs anyway. I have said the deaf cannot communicate, but somehow their wishes become known.

My defense lies in the fact that when we are dealing with people, events beyond the vital ones of birth and death, are seldom amenable to precise categorization. The deaf, themselves, despite all of the obstacles we hearing people (in our great wisdom) have put in their way, have proved that: they *are* competent; they *are* employable; they *are* eager for better education; they *are,* after all, *human beings,* not numbers in a case load file, and are doing their best to let us know it.

* * * * *

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UNDEREMPLOYMENT

In an era, such as we are in now, when job opportunities are relatively good, the question confronting the deaf man in the world of work is not so much one of how to get *a* job. There are a goodly number of unskilled, menial jobs around, which can be obtained. The question seems to be, rather, one of what can be done to get deaf persons into jobs that are compatible with their aptitudes, their intelligence, their abilities, and their real interests?

In an economy where the rate of unemployment is one of the lowest in modern history and *the* lowest in over 15 years, where over a million and a half additional workers are absorbed every year in our labor market, the deaf should find employment quite readily – but too often it is at a level greatly below their true capacities. They quickly reach a plateau, and there they remain. As a result, underemployment is so prevalent as to become a major problem for most deaf people who are capable and interested in working.

Serious efforts are obviously needed to meet and overcome the widespread problem of underemployment. Not only does underemployment affect the income and economic well-being of the deaf and their families, but, as we all know, it is attended by a loss of self-esteem and self-confidence as they see others no more capable than they pass them by on the ladder of occupational success. Moreover, business and industry penalize themselves when this happens because they are depriving themselves of skills and talents for which there is a crying need.

That there is far too great underemployment of the deaf is, I believe, no longer an issue. The basic question is what can be done about it?

Causes of Underemployment

To try to determine what to do about it, we need to have an understanding of what appear to be the root causes of underemployment of the deaf.

The causes are obviously multiple. If one can summarize them in one sentence, the main causes seem to be (1) the lack of truly marketable skills and other qualifications on the part of the deaf, (2) the unrealistic attitudes of employers toward the employment and advancement of the deaf, and (3) the inadequate counseling, job development, and other services provided to the deaf – and, I might add, to the employers.

Let me elaborate.

A. Qualifications of the Deaf

Education

Let's start with education. Rightly or wrongly, a high school diploma or its equivalent is a major requirement of most employers. If I read the literature accurately, for the vast majority of the deaf their formal education terminates at the elementary level, for understandable reasons.

With the increasing complexity of many jobs as technological developments continue, higher educational requirements will continue to be stressed by employers – all the more so since so many hearing persons with high school or higher education are and will be available. As of now, 60% of all persons 18 and over in the labor force have four years of high school or more, and 40% have an education of less than four years of high school – and only 21% have an education of eighth grade or less.

It is estimated that by 1975 two-thirds (66%) of all persons 25 or over – largely those who are now 18 and over – will have an education of four years of high school or more; only 16% will have an education of eighth grade or less. Among those in the age group of 25 to 34 (those who are now 18 to 28), 79% will have an education of high school or better, and only 6% of eighth grade or less.

I need hardly tell you what extra effort is needed and will be needed in behalf of the deaf in the competition for meaningful jobs.

Training

Let's look at training.

With the tremendous scientific and engineering progress taking place, we see brand new industries emerging and developing: electronics – spacecraft – atomic power – and missiles – and the uses of new kinds of equipment, such as electronic data processing – and fantastic new products of chemistry, such as new clothes and plastics.

Because of these technological and other developments, requirements are being specified for higher skills in both blue collar and white collar occupations. Moreover, changes in industry are occurring at a rapid rate which affect the deaf profoundly, unless through training they are prepared both to meet modern skill needs, and not those of the past, and to be adaptable to the rapid changes taking place in industry.

To what extent are the deaf really being trained for the new jobs opening up due to technological developments? To what extent are they being prepared for jobs that are on the rise? To what extent is this information on job trends available to training institutions for the deaf?

Interestingly, the biggest proportionate increases in workers now and in the years ahead are in the higher skill areas and away from menial and low-skilled jobs. For example, during the period from 1965 to 1975, the greatest increases in employment are expected to be:

1. **Professional and Technical Occupations – 45%** (twice the *average* increase of 23%)
   (These occupations include teachers and teaching aides; nurses, medical and dental technicians, and laboratory assistants; engineers and engineering aides; and computer programmers.)
2. **Service Workers – 34%**
   (These include such occupations as practical nurses, firemen, barbers, and hairdressers.)
3. **Clerical Workers – 33%**
   (These include secretaries, stock clerks, office machine operators, and card punch operators.)

Nonagricultural laborers will actually *decline* by more than 2%, and farmers and farm laborers will decrease by almost 22%.

Moreover, workers in white collar occupations will go up by about 32%, and those in blue collar occupations by only about 14%, compared with the overall increase of 23%.

I believe the deaf have historically been employed in largely blue collar occupations. It is perhaps time to think seriously about probable opportunities in white collar occupations – and in-service jobs, as well as in blue collar work.

If the deaf are to compete successfully with the hearing for jobs that are compatible with their capacities, they must have the skills that employers are seeking – skills particularly for the occupations and the industries where there will be increasing demand for trained workers.

Not nearly enough of the training of the deaf, from what I have been able to gather, is directed toward the new jobs and those on the rise, and too much, I submit, toward jobs that are static, are becoming obsolete, or are on the downgrade.

Communications

With regard to communication problems in employment, this is an area I hardly need dwell on, for you are only too familiar with them. Not only do they affect adversely the attitudes of employers in upgrading the deaf, but often they convey the unfortunate impression of limitations in intelligence and in ability to perform, or to learn to perform, higher level jobs.

Work Traits

Many employers give as much weight to work attitudes as to skills possessed by workers. Partly because of communication difficulties of the deaf, as well as lack of adequate orientation toward the world of work, too often the traits highly cherished by employers – such as motivation, dependability, industriousness, alertness, ambition – do not come through to employers. Too often the deaf lack an understanding of what the employer really looks for in workers and even of how to present their qualifications and assets effectively to him. This is an area that certainly needs a great deal of attention.

B. Attitudes of the Employer

The employer, of course, is the key to hiring and upgrading the deaf. He is the one who has to be convinced that the deaf are capable of filling his needs for higher level workers.

Why is he so often reluctant to move the deaf up from the plateau? For one thing, he has formed certain impressions about the capabilities of the deaf due to his lack of knowledge concerning their abilities and traits. He has formed "stereotypes" concerning "all" deaf persons as being limited in intelligence and abilities, because he has not been adequately educated otherwise.

Moreover, he has often imposed rigid specifications, with regard to education, training, physical abilities, and other qualifications, whether or not they are realistic, because he really believes they will result in his having better workers.

The employer, being an average lay person with regard to an understanding of the qualities of the deaf, relates language limitations to intelligence limitations, he fears inferiority in performance, and he wants to avoid problems growing out of communication difficulties.

These are indeed challenges that must be met – and met successfully.

C. Services to the Deaf

The lack of adequate counseling and other supportive services to the deaf has been covered so often and so well at previous conferences, which most of you have attended, that I hardly need spend much time discussing them as a contributing cause of underemployment. Too often the deaf man has been overlooked and failed to receive such vital services as:

1. Educational and vocational counseling in depth to assist him in arriving at realistic educational and vocational goals.
2. Periodic evaluation of his abilities and interests, once he is at work, to determine more accurately his capacity for more suitable employment.
3. Continuous development and improvement of his communication skills.
4. Orientation toward the world of work – suitable opportunities for employment, qualifications and traits sought by employers, how and where to seek more suitable employment, how to present qualifica-

tions effectively to employers, how to relate to supervisors and foremen and fellow-workers.

5. Individualized efforts to help sell him and his qualifications, and his capacities for higher level employment, to the employer.

Additional causes may occur to you. But these seem to me to be the major obstacles to reducing the underemployment of the deaf.

Actions Needed

What can be done to alleviate these conditions? Courses of action need to be directed, on the one hand, toward assisting the deaf in better preparing for and attaining consideration of employers for higher level employment. And they must be directed, on the other hand, toward aiding the employer in obtaining a better understanding of the qualifications of the deaf and persuading him to give those qualifications due consideration.

Specifically these actions seem needed:

A. With Respect to the Deaf

1. In-depth counseling should be provided to help the underemployed deaf to develop realistic vocational objectives in terms of his own true interests and capacities, and also in terms of the opportunities and requirements in the world of work.

   In this connection, the use of work sample tests should be considered for appraising the vocational potentials of the deaf worker. The work sample technique substitutes job tasks, tools, and equipment for the standard pen-and-pencil and dexterity tests for evaluating vocational abilities. This technique was developed by the Jewish Employment and Vocational Service of Philadelphia, to be applied originally to the handicapped and more recently to disadvantaged persons, particularly those with problems of literacy.

   The test uses 28 progressively more demanding tasks, ranging from sorting nuts and bolts to proofreading and measures dexterity, eye-hand coordination, form perception, and other traits, and gives some indication of his likely performance in various work situations. As a result of the performance on the test, observations by trained psychologists during the performance, and counseling interviews, a rather sound evaluation can be made of vocational potentials, despite language difficulties.
2. Through individual and group guidance and role playing, the deaf should be given a thorough orientation with regard to opportunities and requirements of employment at his place of employment and elsewhere in relation to his abilities, of attitudes and work habits expected, and of how to go about seeking higher employment and presenting his qualifications effectively to employers.
3. Counselors should explore with his current employer the deaf

person's possibility of advancement, training needed, and obstacles to his upgrading. He needs an agent. Possibilities of on-the-job training should also be explored and, if agreed to, provision might be made for the aid of interpreters.

4. Where on-the-job training is not possible or feasible but further training is needed, there should be opportunities for suitable vocational training in line with his interests and capacities – in his present place of employment or elsewhere.
5. To the extent possible, training should be in broad skills as well as for specific jobs to permit flexibility, in view of the fast job changes now taking place. When possible, training should be given for occupations in which there is the most critical demand for workers. The more badly the employer needs workers with certain skills, the more likely he is to accept the deaf person for such jobs.
6. Training should include literacy and computational courses, since these knowledges are so basic for advancement in almost any occupational area.
7. Adult education courses specifically designed for the deaf should be established more widely in order that they may have an opportunity to continue to improve themselves educationally, as well as vocationally, in view of the increasing emphasis on educational attainment.
8. Improved courses in language and communication skills obviously need to be developed to improve the deaf person's ability to communicate with his supervisors or foremen as well as fellow workers – let alone his overall integration with the general population.

B. With Respect to the Employer

1. To help overcome the employer's bias toward the qualifications of deaf persons, provision should be made for information and guidance to be given to the employer, as well as to the deaf person, regarding utilization of the deaf person's abilities. The employer must be helped to understand that the deaf person is far more normal than he is abnormal, that the deaf have the same range of intelligence, aptitudes, and personal qualities as do the hearing, and that with proper training and supervision they could perform as well as the hearing in most occupations.
2. A special effort should be made to convince the employer to upgrade at least one well qualified deaf person. Success usually begets more success. A favorable experience in upgrading one deaf person will often open the door to the hiring and advancement of others.
3. When necessary to the advancement of the deaf person, the employer should be helped to install simple job adjustments, such as light signals, to facilitate the use of the deaf person.

4. The employer should be encouraged and assisted to provide on-the-job training for the deaf person, whenever possible. This may involve part-time use of a teacher of the deaf and/or an interpreter.
5. The services of trained occupational analysts should be obtained to study existing professional, technical, and other positions requiring relatively high skills to see whether they lend themselves to a redistribution of duties into several job levels so that a job ladder series can be developed for advancement of deaf persons and others with lesser skills.

   In this connection, considerable experimentation is now taking place in an anti-poverty program called New Careers. Employers are encouraged and assisted to develop career ladders through which disadvantaged job seekers can enter and progress upward toward higher level occupations. This method, if properly applied to deaf persons may well open higher level opportunities for the deaf, particularly if it can be shown that it will help solve the employer's worker shortage problem.
6. A broad-scale employer education program should be mounted both nationally and in our communities, to orient employers on the occupational qualifications of deaf persons, and help open the doors for both entry and advanced employment opportunities for them. While individual employer contacts are usually more effective in selling employers on the qualifications of individual deaf persons, a widespread employer education program can assist materially in dispelling the negative image of the deaf person as an effective producer and can create a better climate for maximum utilization of their skills and abilities. The resources of the President's Committee on Employment of the Handicapped and of the State Employment Services should be sought to help carry out this effort.

Conclusion

These suggestions are of course easier said than done. However, they do indicate, I believe, some practical ways of making progress toward achieving our goal – of relieving underemployment of the deaf and aiding them in upward progress in the world of work.

Many breakthroughs have fortunately been made. In Government, for example, the Internal Revenue Service has demonstrated repeatedly its interest in utilizing deaf persons in computer work, and has provided sign language courses in computer techniques. Private industry, such as electronics, has carried out similar programs to utilize and upgrade deaf workers.

A dramatic experience in the development and use of the deaf was provided recently in Detroit which resulted in the employment of Post Office Clerk-Carriers through the U. S. Civil Service System. While this is not an example as yet of promotion from within, it is an example of providing a higher level opportunity for deaf persons employed elsewhere in jobs at lower levels.

The program was initiated last April when five organizations banded together to get the program under way: the Division of Vocational Rehabilitation, the Michigan Employment Service, the Michigan Commission for the Deaf, the Detroit Day School for the Deaf, and the U. S. Civil Service Board of Examiners.

A four-day special Civil Service Examination training class was conducted with the help of three Civil Service Examiners and three interpreters from the Registry of Interpreters for the Deaf.

A total of 79 deaf persons took the course. They were selected on the basis of potential qualifications for the position of Clerk-Carrier, without regard to the age, sex, or method of communication of the candidates. The oldest candidate was 53 and the youngest 19.

Fifty-six trainees took the examination and 27 passed it– a result that compares favorably with candidates generally. The two oldest candidates – both over 50 – were among those who passed. Eighteen deaf persons were hired in June and entered into a four-week on-the-job training program in various post-offices in the Detroit area and three others were receiving additional training to meet specialized needs – 21 in all.

Post-office personnel and supervisors reported their progress as "excellent." Said one, "They are excellent workers. They work hard and twice as fast as others." Said another, "When any operation is clear to them, the deaf employees can work in that area without any further supervision. They display steadiness, cooperation, punctuality – and cheerfulness."

Further similar examination training sessions are planned as a result of the success of that one.

These are breakthroughs that just didn't happen. Individuals and organizations with imagination and resourcefulness found ways to utilize the potential skills of the deaf and at the same time meet the needs of the employer. As such efforts multiply in the public and private sectors, real inroads can be made to reduce substantially, if not eliminate, the unemployment and underemployment of the deaf persons.

In the meantime, an action program must be developed and carried out. What better organization than the Council of Organizations for the Deaf to spearhead such a program? Perhaps a Section should be established to give leadership and direction to such a program.

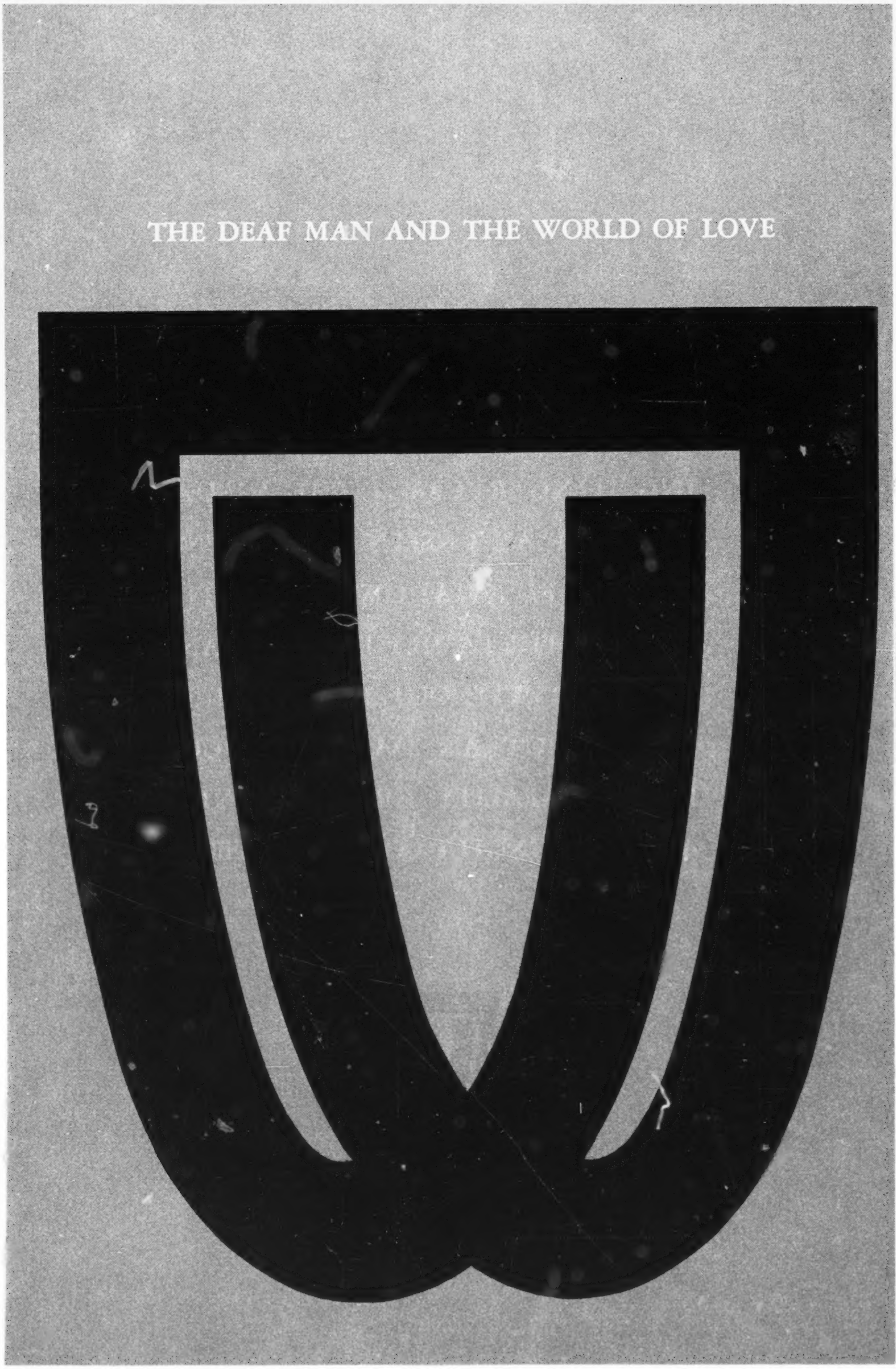
I hope these remarks and suggestions may be of some help to you. It certainly has been a privilege to have had this opportunity to discuss the important problem with you. May it lead to further ideas – and to action!

CAPSULE

Discussion groups identified the following needs in the area of:

The Deaf Man and the World of Work:

1. The need to orient industry personnel to deafness.
2. The need to adapt company training programs to serve deaf employees.
3. The need to train deaf persons to *initiate* employer-employee communication.
    Understanding the insecurity and fear of a hearing person in his initial confrontation with a deaf person.
    Developing techniques for breaking the initial communications barrier.
    To assist employers to successfully communicate with deaf employees.
4. The need to utilize professional expertise to sell the "employ the deaf" concept.
5. The need for parents to accept responsibility for development of positive work attitudes in their deaf children.
    Expecting deaf child to do his share of family chores.
    Requesting development of work-study and cooperative school programs.
6. The need for deaf persons to participate in service clubs. Businessmen are all potential employees of deaf persons.
7. The need for "orientation to deafness" training for key personnel in industries employing, or who could employ deaf persons.



THE DEAF MAN AND THE WORLD OF LOVE

HEART PAINS FROM PARENTS OF UNWANTED DEAFNESS . . . WITH FORCED LOVING WHICH KILLS LOVING. FINGERPLAY . . . THE VISUAL SHOCK OF AN UNSEEN IMPAIRMENT. A WARPED SHADOW UPON THE WALL OF THE FAMILY FUTURE . . . AND A WORLD WITHOUT STRENGTH TO LISTEN. BUT AN OASIS THROUGH PARENT REALITY GROUPS . . JOYFUL AND MEANINGFUL COMMUNICATION.

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THE HEARING FAMILY OF A DEAF CHILD

Today I've been asked to talk about the family with special regard to the deaf child within the hearing family. In general, a hearing child born in a deaf family appears not to have unusual difficulty, although some special language problems can occur. Certainly, compared to the deaf child born to a hearing family, most deaf children born to deaf families show signs of good adjustment. Additionally, the majority of deaf children are raised in hearing families. So it seems most relevant to limit today's discussion to the deaf child of hearing parents.

Today, I will try to spell out the five special problem areas incurred for a hearing family with a deaf child that are in addition to the usual multitudinous problems of child rearing. It is never easy to raise a child, because one is always caught up with the problem of degrees of freedom: For every control that is exerted in terms of trying to mold a child and "show him the way", that much freedom and independence is taken from the child. Where a parent should shape and where a parent should allow his child's unique individual pattern to grow and develop are enormous questions for everyone who has ever been a parent or a parent surrogate, for any length of time for any child. Hearing parents of a deaf child not only have these questions but also unique problems, specific to their family constellation, as follows.

First, ours has been called a child-oriented culture, and probably is to the extent that we think children are a precious part of our heritage and that early love plays an enormously important role in shaping the future behaviors of children. Once quantity of love is defined as an important variable, most parents spend a lot of time trying to love their children. Hearing parents of a deaf child have to try harder because they often are unhappy with their child's deafness, particularly during the early years when communication is minimal. The root of the problem, however, is that hearing parents had not planned on and didn't want a deaf child. Most parents attempt to overcome this problem by trying very hard to love their child, which, in turn, makes loving a very difficult, if not impossible, task. Forced attempts to love often result in conscious, or an unconscious, rejection of the child who, by his presence reminds the parent of his, the parent's continuing failure to be loving. There are probably a dozen, or a hundred, ways of expressing the kind of frustration that comes from the need to love one's child, but the salient point is that this frustration does damage the parent-child relationship. Not all adults rearing children experience frustration except that the frustration can have fewer consequences and be less threatening, if the source, a particular trait of the child, can change with maturation. Time erases many childhood "flaws".

Time doesn't erase congenital nerve deafness. Moreover, the hearing parent of a deaf child doesn't like to admit to hateful and angry feelings toward a child. It is painful and frightening to admit to these feelings because it can mean unpleasant things about oneself and it can also mean that the goal of loving one's child is far away. Unfortunately, there are few appropriate avenues for expressing the hate, anger, and frustration which can be associated with raising an impaired child. I think that can change, and I hope our discussion today, centers around ways that these avenues can be provided for what are usually inevitable, but not unavoidable, feelings.

Second, and closely related to the desperate attempt to love one's child, is the need to handle the personal guilt associated with producing a less than perfect child. It really doesn't matter if your child is deafened by virtue of genes you carry, or a disease during pregnancy or by an accident or illness during the first years of life, because the source doesn't expiate the feeling that somehow the parent is responsible. The personal guilt is again suppressed, because there is no way to handle it in a routine, optimal fashion, either within or outside the family. And again, this kind of repressed guilt certainly does not provide the optimal environment for the child, certainly does not make the parent feel very good, and probably harms both.

A third, and less than pleasant reality, is that persons reared in our society respond to physical disabilities with strongly aversive reactions. If I had a blackboard, I could draw a picture of the Ames' room, but let me try to describe it to you. This is a complete room built at angles so that the farthest corner is smaller than normal and the nearest corner larger than normal. These size differences occur normally when an image of a room interior falls on the retina, but in the Ames' room both extremes of perspective are exaggerated. So, if a person looks in, from the outside, at one of the 3 windows, he appears enormous at the furthest corner because he fills the space of the window which is much smaller than usual. On the other hand, he appears very little if he looks in at the closest window, because the window space is much larger than normal. However, physically disabled people are not seen as larger or smaller than normal. The lack of an effective illusion when subjects are physically disabled is ascribed to the strength of the visual shock of the impairment, compared to the strength of the perceptual illusion. Now, I must say that they are talking about obvious physical impairment – such as a one-legged man, or a man with a patch on his eye. However, at least, part of the reason finger-spelling training is avoided for deaf children is that this makes them appear physically impaired. Also, it is necessary to recognize that deaf children are frequently multiply handicapped, and show signs of physical impairment, even though their major problem of deafness cannot be seen. However, even if there are no overt handicaps to be seen, anybody who walks up behind a person, talks to them and gets no response will recognize that here, in all likelihood, is a physically impaired person. In other words, an aversive shock reaction to deafness per se is quite possible.

Thus, the hearing parents of the deaf child not only have to watch this reaction over and over again from other people, but they also have to cope with their own cultural reaction of an aversive response to impairment.

Fourth, children are viewed not only as another chance to extend into the future, but as a kind of bettering of oneself. Parents often hope that the child will surpass their achievements when the child becomes adult. Now, the reality is that the more severely impaired the hearing of the child, the more likely that the child's occupational, educational, and social achievements will not equal that of his hearing parents. Moreover, if he is congenitally and profoundly deaf, he will probably prefer to live, marry and work primarily within a deaf society. The American dream of social and occupational status improvement for one's children still persists, despite all the recent assaults on establishment values.

Fifth, it must be recognized that society is usually concerned with young parents' needs and problems. Everybody expects that the new mother and the father of a first baby will be fatigued and worn out for a while. Now, society also offers expressions of sympathy and concern to the parents of a child diagnosed as deaf, but not with any real comprehension of the parents' state of being. A new mother or father can complain bitterly about having to get up through the night; no listener is threatened, because the discomfort will pass. It is different if the new parents of a deaf baby complain about the child's lack of response: such difficulty will not pass, and most people do not have the strength to listen and help.

It must be obvious that unless parents can find a way of coping with these five problem areas, that the affectual environment provided for the deaf child will be less than optimal for the child's affectual social and, probably, intellectual development. These problems belong to the parent, not to the child, but a major source of help to deaf children could be to change or realistically control the hearing parent's negative feelings and attitudes. First, parents must be aware that such problems exist and are relevant to themselves. Once such awareness exists, then the feelings, attitudes, and values must be explored.

In summary, the problem areas are first, the implacable necessity to love your child; second, the guilt in producing a deaf child; third, a kind of aesthetic disavowal; fourth, the restrictions imposed on parents' hopes and dreams for the future; and fifth, the lack of societal support. I am hoping in the discussion that we will find ways to help solve some of these problem areas. I am going to very quickly offer one solution, based on my contention that the problems belong to the parents; and that is, the formation of parent groups where parents of young deaf children are brought together with a leader to discuss these problem areas in ways that are meaningful and useful to the parents. There are four reasons why I think a group process can help. First, there are not many people who know the dimensions of the experience required to rear a child with a permanent severe handicap. The more these dimensions are known and understood, the more helping is possible. So, if you have a group of parents and a leader who can all bring their particular experiences to bear on the problems, knowledge and insight is maximized and shared both for problems specific to rearing deaf children and general to responsibly rearing any child.

The second reason is that most people spend a large part of their lives in small groups – the family is a small group. If a person can understand what happens between himself and other people within groups, this understanding can help him more adequately to meet his own needs and accomplish his goals in relation to his deaf child.

Third, the group can serve to technically implement the learning and new teaching methods designed to assist the deaf child. For example, games involving learning sets are currently being devised and are found to be effective in concept learning of three-year-old deaf children. These games require practice and training; ideally, work sessions within the group could be scheduled for these purposes.

Four, the group can serve a social community purpose, so that social experiences and trips for both parents and children can be planned. It should be added that this aspect of parent groups is more feasible if there are a number of groups so that social occasions could be planned around reliable attendance source.

In closing, I believe the major solution to the five special problems of the hearing parents of the deaf child is the formation of "Parent Reality Groups" with specifically trained leaders to encounter the emotional, practical, social and cultural problems that the deaf child does bring to the hearing family.

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PERSONAL COUNSELING

If you were to look in most any directory of community services you would find "counselors" by the score, marriage counselors, financial counselors, family counselors, religious counselors and so on, any of whom might be classed as personal counselors. A personal counselor then might be defined as one who works with people in an effort to help them resolve, or overcome, specific problems which are interfering with their process of daily living. The special counseling services just mentioned, and many more, are readily available to the average HEARING citizen of the community at little or no cost. In most of our larger cities these areas of "people service" have become a part of the community program, but for deaf people they are still relatively unavailable and, all too frequently, unknown.

For some years now we have been hearing about the need for more rehabilitation services for deaf people, better training opportunities for the young deaf and retraining opportunities for the underemployed deaf. These are very real needs which, fortunately, are finally being met on a limited scale. Less successful have been efforts to meet the very real and equally important need for "people services" which fall outside the general category of educational and vocational training. There have been a few successes in this area, one of the more notable being the New York Mental Health Center for the Deaf. (1) Too, a few of the schools for the deaf have made some headway in trying to meet the personal adjustment needs of their pupils. But by and large such national and state efforts have been stymied by a lack of personnel and funding. The same has been true on the community level where efforts to meet the needs of the adult deaf have been limited to the areas of educational and/or vocational training. This brings up the question of whether the deaf adult is unique, doesn't he have personal problems just like most other people?

A few months ago Dennis Ortiz, in a NAHSA magazine article entitled "The Deaf Have a Double Image" (2) pointed out that the deaf appear to be victims of their own public relations program. This has resulted in a rosy picture of the deaf in which they do not appear to have many real problems. I certainly wish I could go along with the idea that the deaf are a pretty problem-free group of human beings, but such has not been my experience. The deaf, like everyone else, have problems, problems which are not being met. It is time that we begin doing something about them.

The deaf have historically been looked upon as a unique group of people with special needs, who require somewhat different handling than their non-deaf peers. (3) I question this viewpoint. Granted they have a very real communication problem which requires a more visual communication medium, they, as people, are not otherwise different. Deaf people have hopes, desires, loves, fears, frustrations, ups and downs just like everyone else. There are smart deaf, not-so-smart deaf, average deaf, in-between deaf, black, white and oriental deaf and all the various mixtures which can also be found in the non-deaf population. In a nutshell then, the deaf are about like everyone else, with two possible exceptions. First, they have a communication problem that makes it necessary to modify the delivery system for their service needs and, second, with the exception of some state DVR agencies, very few people at the state and local levels seem to be aware that there are deaf adults with problems, and even fewer people have mobilized in the communities to do anything about it. Let us consider this for a moment.

Let's take, for example, a young deaf man of, say, 19 years. He probably has a reading level of anywhere from grade 3.0 to grade 8.0, can communicate orally with difficulty, is a fair lipreader when he is familiar with the person with whom he is talking, and has a fairly good grasp of manual communication. (3-4) For the larger part of his life he has been sheltered, either at home or in a residential school. Aside from his classmates and, perhaps, some deaf adults he has, in all likelihood, had little opportunity to discuss at any length the many and mixed feelings which plague a person, deaf or hearing, of that age. His well-meaning parents and teachers have probably instilled a great sense of what is right or wrong, without much explanation regarding the whyfores thereof. This is not really a unique situation. Our schools are filled with young non-deaf people who have very similar problems of inadequate communication between themselves and their parents and teachers. Some of them "drop out" and some of them stick it out until they finish school, but in either case they have ready access to counselors who are able to meet them as individuals with personal problems and deal with them as such. But where are the counselors, in school, in college or in the community who are available and equipped communication-wise to help the deaf boy in a similar situation?

Or let us consider the deaf parents. Let me hasten to say that we have a great majority of fine deaf parents, but let me suggest too that we have quite a few who are not so fine for, after all, the deaf are human. Just as with the hearing, there are a broad range of deaf parents who cover the scale from excellent to poor and, kids being kids, these parents are going to be faced with many problems in the course of bringing up their families. Not only are today's parents expected to cope with the traditional problems of *their* own childhood, but also with a whole multitude of problems that only a few years ago were virtually unknown to the average parent. (5) These are situations with which many, many parents are unable to cope without expert professional help, personal counseling with their own particular problems. Again, where can the deaf turn for help that is timely, appropriate, and clearly understandable? We read daily of the bitterness and confusion in the younger generation resulting from the "communication gap" between hearing children and their hearing parents.

Have you ever stopped to wonder how similar, or how much more serious is the emotional turmoil created between deaf parents and their hearing children, or hearing parents and their deaf children? And, in considering this, have you ever asked yourself where these people are going to turn for the kind of counseling they are going to need to surmount these problems? Where lies the responsibility, and who is going to do the job?

But perhaps I have jumped the gun here. Before you have family problems involving children you may very well have family problems involving the marriage of two very individual human beings. This, too, is not at all unusual as can be attested by the large number of marriage counselors and our high national divorce rate.

I am aware that at least one recent study has indicated that the deaf tend to have a lower than average divorce rate, but I have reservations about interpreting this to mean that deaf people have fewer marital adjustment problems than do their hearing peers. (6) In any event, whether the deaf have more or less problems in adjusting to marriage, there are few places in the average community where they can go for counseling with *any* such problem.

And so it goes, on down the list. A deaf man floundering in the sea of "live now, pay later" high pressure salesmanship, aware that his finances are sorely amiss, but with, at best, hit or miss help available to bail him out. Or the daily frustration of underemployment and marginal living on the fringe of poverty. Add to this the many personal problems of daily living and remove the safety valve of effective personal counseling and you have a very explosive situation. This is the very thing that we, who are working in the area of the adult deaf, are going to be meeting with increasing frequency in the days to come. It has been building up over the years in various communities and will continue to do so until we do something about it. What are we going to do?

I suppose I am beginning to sound like the harbinger of gloom, but I am really quite optimistic about the future of the deaf in this country. However, I also think we have to take a long, hard, realistic look at where we are and where we are going and face the facts.

Last year I was talking to one of the leaders of a national deaf group and I asked him what he thought we might be able to do in the way of helping deaf alcoholics. He poo-hooed the whole idea with the statement that we do not have any deaf alcoholics. This is ridiculous. Three years ago I had a lady on my staff who was deaf, and an alcoholic. Her days used to begin with a beer followed by another beer and then another until, one day, she realized she was well on the road to being "hooked". Fortunately, there was a local AA director who was willing to tackle her case, communication difficulties and all, and she got her problem under control. Later she asked that an interpreter be made available for the AA's group meetings. Arrangements were made for an interpreter only after much haggling with another local group over interpreter funding. Well, to make a long story short, after the word got out, and it was the lady herself who spread the word, there were three other well known deaf people from the community who came forward and asked to be included so they could get help with *their* drinking problems, and I am sure there will be more to come forward in the future. This is merely one more area where we need trained counselors to work with the deaf, and with six and a half million alcoholics in this country I am sure we have enough who are also deaf to keep quite a few counselors busy.

You are probably wondering why I have made no mention of the DVR counselor. First of all we do not have enough trained people in DVR to do very many of the things I have just mentioned and, secondly, unless the person with these problems is a client of the agency, DVR should not be expected to do counseling in problem areas outside of their agencies' scope of service. That several states have been generous in permitting their counselors of the deaf to do a large amount of work above and beyond agency scope is admirable, but is it enough? Why must the deaf be limited to the services of only one agency when their hearing peers can avail themselves of the services of any agency, state or local, which best meets their particular need?

This brings to mind another question. What happens to a deaf man when he does find a counselor who has the communication skill necessary for effective counseling but who, for one reason or another, does not satisfy the deaf client? Can he go elsewhere for help, or must he be forever forced to "grin and bear it?"

These are only a few of the problems we have before us today. There are many more of which you are no doubt aware, and I suppose we could go on and on talking about what is wrong in the area of service to the deaf and still miss a few important points. What we are interested in, however, is not merely in raking over the coals of inadequacy, but in trying to map out both a short and long range plan for doing something about these problems.

Probably the most urgent need is for more trained counselors. There are few programs in this country today that are preparing rehabilitation counselors to work with the deaf, and most of these are "stop-gap" programs in basic orientation to deafness. (8) There is also a dire need to make social work with the deaf more attractive to people entering this field, and a place to train them. The same holds true for specialists in the mental health field and almost every other professional area of counseling you may care to name. In short, we need a broader base of financial support from the government in all aspects of rehabilitation, above and beyond that presently being made available.

Of equal importance is the need for a vehicle to carry counseling services to the deaf in the community. Our metropolitan areas need a focal point for these areas of service, a base from which services may originate and where the deaf can come for services. Ideally, these centers should involve the local deaf from the word "go", but, also, they should involve the *total* community and should be at least partially a part of a community service program. In some cities the deaf themselves lack the facilities and, also, I suspect, the "know-how" in terms of community organization, to do this alone. Let me give you an example.

Recently, in Tucson, Arizona, a deaf man from Mexico obtained his citizenship. This was not an easy thing for him to do. It required no end of work on the part of not one, but many local deaf people and agencies in the community. First of all, he had to have a job and jobs are not easy to come by in Tucson for a Mexican, especially a *deaf* Mexican. As it turned out, however, finding a job was the least of this fellow's problems. In order to become a citizen, one must have character references from American citizens who have known you for several years. Well, this fellow had the required number of friends, but two of these people had moved to Colorado and their addresses were not known. This deaf man, who was working for the local airport, managed to thumb a flight to Denver where he met one of these two men by accident in the local club. The friend signed the necessary forms and took an extra set which he promised to pass on to the second fellow at a later date. Some time passed and nothing was forthcoming in the way of the required papers from Colorado. The Mexican, whose name is Raul, was at his wit's end as to how he could get the needed papers in to the immigration people by the required date. Finally, with the help of people from the Rehabilitation Center at the University of Arizona, the local Information and Referral Service, working through a similar agency in Denver, ran down the missing papers and sent them in. Raul became a citizen shortly thereafter, and brought his deaf wife and eight children from Mexico to live in Tucson.

I wish this were the happy ending to the story, but, alas, such was not the case. He had to have a place for his family to live cheaply and, of course, there are a great many problems involved in finding housing for large families with inadequate finances. At the present time, Raul's case is involving the Urban Renewal people, who are trying to help him with his housing difficulties, the Surplus Food Program people who are eager to help, and the Health Service, who are seeing that his children and wife receive needed medical attention. In addition, the Rehabilitation Center is providing a great deal of personal counseling with the problems that all of this has caused Raul.

This, admittedly, may be a rather extreme case, but I am sure you can see what I mean when I say that in today's world of rapid change the deaf cannot continue to do everything for themselves, anymore than their non-deaf peers can cope all alone. They are all frequently in need of assistance, total community assistance.

Also not to be overlooked is the problem of interpretive personnel, and funding for these people. In the two short years since the Registry of Interpreters for the Deaf was established it has done a tremendous job of organizing and training interpreters to work with the deaf, but where will the money come from to pay these interpreters for their very worthwhile services? While we may expect some voluntary work in this area these people are, after all, professionals, who should receive a reasonable salary for their work. Most state DVR agencies have case service money to cover the cost of interpreters for *clients,* but who is going to pay for the interpretive needs of the deaf who require counseling outside of the DVR agencies' scope of service?

Finally, we come to the problem of how to get the deaf to step forward and claim their right to these several areas of service which I have just mentioned. Those of you here today, who have been in the field of service to the adult deaf are, I am sure, very much aware of the "pride factor" that has become a traditional excuse to do nothing on the part of some people.

There is nothing wrong with pride as long as it does not deprive others of services they need. However, the well-fed, well-educated deaf people, who hold responsible positions in the deaf communities should take a long, hard look at the less fortunate deaf, the under-employed, those whose earnings put them on the fringe of poverty, those who have additional handicaps, and those who, for one reason or another, are less capable of coping with the world in which they live. Deaf leaders should be proud to take whatever steps necessary to help provide the best possible community services for the less privileged members of the deaf society. If this means a cooperative undertaking with other non-deaf groups then we should cooperate, if it means seeking financial assistance from the Red Feather or other organizations for better programs, then we should seek such assistance, now! It is time for us to realize that the deaf people are individuals, with individual differences and individual needs, who need individual counseling with their own specific problems.

For too many years the deaf on the community level have tried to "do it themselves" in most every area of meeting their own needs, without availing themselves of the experience and know-how of their non-deaf peers in various fields of much needed "people services." Nothing grows in a vacuum. It is time for the deaf in the community to burrow out of their cocoons, and it is up to the deaf leaders to show them the way.

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FOSTERING INDEPENDENCE IN DEAF PEOPLE

Speaking to you today is both a pleasure and an honor. My topic this afternoon is "Fostering Independence in Deaf People", and I must confess that preparation for this presentation has been one of my most challenging undertakings.

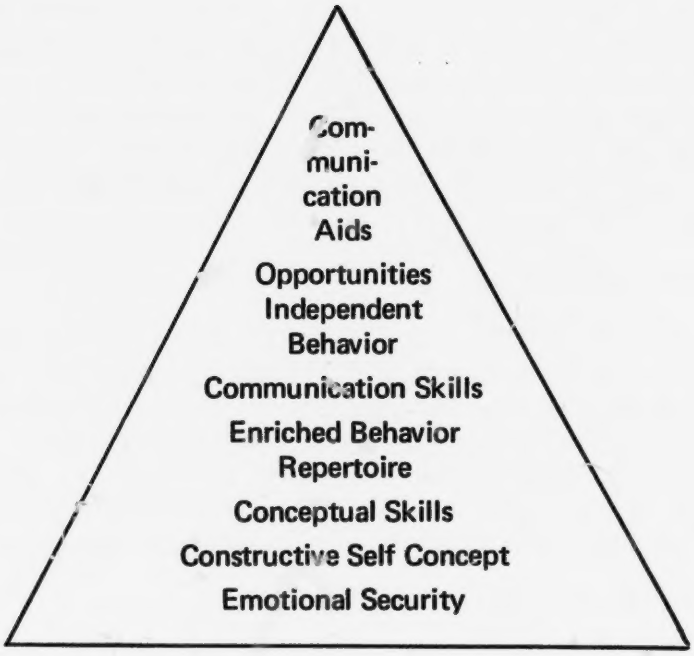
Independence, or the lack of it, is an expression of the whole personality of man, and we know that the personality represents the sum total of the individual's interaction with his environment. Consequently, when we consider the task of fostering independence in deaf people we must be concerned with the many major forces which significantly influence personality growth, development, and adjustment. Obviously, within the 15 minutes available to me I cannot even begin to mention the myriad forces which contribute to the development of independent behavior. What I propose to do instead is present a paradigm for independence and discuss this paradigm briefly as it relates to deaf people.

The Meaning of Fostering Independence

The term "fostering independence" as used in this presentation refers to a process designed to increase the individual's ability to interact effectively with his environment relatively free from the influence or control of other people. Connotations of the term "independence" include autonomy, initiative, exploratory behavior, and self-reliance.

A Paradigm of Independence

What are the components or correlates of independence in deaf people? Basically, these components consist of emotional security, a constructive or positive self-concept, conceptual skills, an enriched repertoire of behavior patterns, communication skills, opportunities for independent behavior, and communication aids.


Com-
muni-
cation
Aids
Opportunities
Independent
Behavior
Communication Skills
Enriched Behavior
Repertoire
Conceptual Skills
Constructive Self Concept
Emotional Security

A Paradigm for Independence

I. Emotional Security

The base of the independence structure is emotional security. This component consists of an inner feeling on the part of the deaf person that his world is a safe place into which he can venture without loss of self. This is the bedrock upon which he must stand when dealing with the many insecurities inherent in the adult world.

Emotional security comes to the deaf child who senses that he is loved, respected, and accepted as a person. Parents, school personnel, and other significant adults as well as the deaf child's peers are instrumental in instilling this sense of emotional security. The responsibility for fostering a sense of emotional security is a heavy one, requiring in professionals and parents considerable emotional maturity.

II. A Constructive Self-Concept

Every individual forms a concept of himself as he relates to his environment. Through his life experiences there gradually evolves a differentiation between self and non-self, and the resulting configuration of self-perceptions serves as a powerful mediator of the individual's behavior.

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As with emotional security, the attitudes of parents, educators, and other adults are significant forces which shape the individual's self-image. The deaf person who is treated with an attitude of respect, acceptance and esteem learns that he can respect, value, and accept himself. From this comes confidence, which enables the deaf person to engage in the exploratory behavior which is a correlate of independence.

Experiences of success are essential for the development of a favorable self-concept. There is nothing more damaging to self-confidence than a consistent pattern of frustrating or failing experiences, which lower self-esteem.

III. Conceptual Skills

By conceptual skills I am referring to abilities which permit the individual to deal with his experiences on a symbolic level. These skills include language, reasoning, and ability to deal with social concepts.

Conceptual skills are essential to independent behavior for they permit the individual to consider past experiences as a guide to future action. These skills enable the person to utilize a rational approach to problem-solving situations, which is essential for *responsible* independent behavior.

IV. An Enriched Behavior Repertoire

Past experience is an important determinant of present behavior. It would seem logical to infer that the greater the range of experiences to which one is exposed, the larger will be the storehouse or repertoire of behavioral responses one will develop. On the other hand, the fewer experiences one has had the more restricted will be his behavior repertoire. This reasoning has important implications for those who wish to foster independence in deaf people, for it suggests that a wide range of experiences are prerequisite for independent behavior.

Studies of independence have demonstrated quite convincingly that over-protection creates dependency. The person who is not exposed to a situation is not likely to develop behavioral responses appropriate for that situation, whereas the person who is exposed to the situation will develop some form of coping behavior.

The quality of the experiences to which the individual is exposed is of foremost importance. Situations which require adaptions in behavior but which are within the individual's ability to cope will result in success, whereas situations which are too complex for the person's coping abilities will result in failure. Thus, in encouraging the deaf person to enter a variety of situations it is important to remember that the situations should not be too complex or demanding.

V. Communication Skills

The ability to communicate effectively with others greatly facilitates independent behavior. In our verbally-oriented society so much of what occurs is mediated by spoken or written communication that the individual who cannot hear or who cannot read is seriously restricted in his ability to function independently.

Because auditory avenues of receptive communication are closed to the deaf person, he must develop to the maximum his skills in other means of communication. These skills may include manual communication, writing, speech, speechreading, or what-have-you.

VI. Opportunities for Independent Behavior

Regardless of the degree to which the individual has developed emotional security, a positive self-concept, conceptual skills, an adequate behavior repertoire, and communication skills, he will develop patterns for independent behavior only if he is given opportunities to engage in such behavior. Such opportunities should require that the deaf person be faced with a problem and go through a process involving (1) consideration of the problem and possible alternatives for action, (2) reaching a decision, (3) carrying out actions which reflect his decision, and (4) facing the consequences of his actions. This process provides feedback to the individual on the effectiveness of his problem-solving skills, and permits him to learn behavioral boundaries as well as behavioral possibilities.

Engaging in independent behavior enables the deaf person to learn when to utilize exploratory behavior as well as how. He learns what behavior is effective and what is not. Without these opportunities the deaf person may never learn to try out new behavioral approaches, and when as an adult he is called upon to act independently he may not know what approach to take or how to test the effectiveness of his behavior.

VII. Communication Aids

The deaf person's inability to hear may relegate him to a dependent role in many situations unless provisions are made to facilitate communication. There are several ways the communication process may be facilitated, some of which are more effective than others. The use of interpreters, notetakers, phone aids, and visual media improves communication for deaf people. Obviously, better communication makes for more independent behavior in many ways.

Some Personal Thoughts on Fostering Independence in Deaf People

The paradigm for independence which I have outlined includes concepts with which most of us are familiar. Yet, I often wonder if we are giving only lip-service to these ideas, or perhaps focusing on only one or two while negating other more basic concepts?

I have noted many times that deaf youth are encouraged to be as much like hearing people as possible. The goal of developing speech and speechreading skill sometimes appears to be more important to some professionals than the goal of encouraging individual self-actualization which, as we know, requires that the individual pursue excellence according to his own unique needs and abilities rather than in accordance with absolute standards established by "authorities". We see this in educational programs which emphasize only one method of communication and in others which disparage the deaf who use manual communication. These approaches negate the principles of individual differences and may affect the deaf person's emotional security and self-concept.

I often wonder about the conflict that is created in deaf students who attend schools where deaf teachers are not permitted to teach. What becomes of their career aspirations? How can they help but think that they are not as worthy as a hearing person? How can an educator who sincerely wishes to promote independence in the deaf youth condone such a policy in his school?

I have noted in more than one school for the deaf an atmosphere of paternalism and authoritarianism. In such schools are there opportunities for independent behavior? It would seem reasonable for the deaf students in such schools to absorb the feeling that perhaps they just aren't capable of taking care of themselves and should let others care for them.

Frequently I have heard the statement that the deaf are immature and dependent. If this were actually a valid statement, is it a reflection on deaf people or on schools and parents?

Experiential opportunities are too often limited in schools for the deaf. If we are to promote greater independence in deaf youth then they must be given opportunities for a wider range of experiences.

The Babbidge Report documents the achievements and shortcomings of our schools for the deaf. This report indicates that while we are doing much for deaf children, we are not developing to the maximum the conceptual skills they need to be full-functioning and independent. This failure is partially reflected in the occupational limitations of deaf people, which have been well-documented.

These unnecessary conditions disturb me, and I hope they disturb you as well. While we cannot overlook the great advances which have taken place in the education and rehabilitation of the deaf, we must examine critically all we do and attempt to make our dreams of independence for the deaf an actuality rather than permit them to exist on paper while we continue to foster dependency by our actions.

I would like at this point to present two suggestions for fostering greater independence in deaf people. First, instead of encouraging deaf people to be like hearing people, we should encourage them to take pride in themselves and pursue excellence as a deaf person. Such an attitude would certainly not be a repudiation of the values of the hearing world; rather, it would add a new dimension to the totality of meaning and existence for the deaf person. The identity crisis which deaf people face is one of the major stumbling blocks in their path to independence, and until they can cease being ashamed of being deaf and fully accept themselves their independence will be illusionary.

The Brandeis Institute in Brandeis, California, operates a program for Jewish people which attempts to develop greater self-acceptance and self-esteem in Jewish youth by increasing their awareness of their heritage as an ethnic group. The director of this institute remarked recently:

> "Only when a man accepts himself and his group can he contribute to society."

I believe this statement has profound implications and should be considered very carefully by professionals serving in educational and rehabilitation programs for deaf people. Perhaps Justice William O. Douglas' remarks before the Institute in 1965 will further underscore this point:

> "Brandeis Institute . . . (is) . . . a pacesetter for all minority groups whose members will grow in stature and in self-reliance once they start walking to the measured beat of their own heritage and begin translating its values to the community. I know of nothing that will have a more profound impact on people who are at loose ends, who have inferiority complexes, who look with disrespect and suspicion on their own people, or who are a part of the American community but who do not yet truly belong to it."

My second suggestion is that the objectives of each educational and rehabilitation program for the deaf should be made explicit. Too much of our work proceeds from implicit and traditional foundations that have seldom been examined critically. This need to evaluate our programs is made clear in the Babbidge Report, which points out that in 1964 less than a fraction of one percent of the cost of educating the deaf was used to find better ways of educating them.

The explication of goals for educational and rehabilitation programs should encompass the area of residence and community living as well as classroom or training school activities. Procedures as well as objectives should be made clear since it is so easy to fall into the habit of intellectualizing about objectives and continuing to work in a haphazardous manner.

There is a need for deaf people to develop pride in what they are, and a need for an attitude in others which says "Be proud; don't be ashamed." I believe that such an attitude on the part of educators, parents, and other people who serve the deaf will be in full accord with the components of the paradigm of independence which I have outlined today. If we are willing to accept the validity of this paradigm, then we should be willing to openly question our current approaches and ask ourselves whether we are really fostering independence in deaf people. Should any approach demonstrate that it is undermining the deaf person's emotional security, self-concept, conceptual skills, or behavior repertoire, then I am confident that as sincere friends of deaf people we will want to change this approach.

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COMMUNITY INTEGRATION OF DEAF PEOPLE

Some 2,000 years ago Cicero said "... we must decide what manner of men we wish to be and what calling in life we would follow; and this is the most difficult problem in the world." Educators of the deaf and those persons in the helping professions serving deaf people would agree almost unanimously that even today this basic decision for people, and in particular the deaf man, is one of the most difficult to make. At the same time, educators of the deaf and those of us in the helping professions have set goals for deaf people. Foremost among these goals is community integration. Such a goal is becoming more widely accepted by large numbers of deaf people; yet it appears there are significant elements of the deaf population that are not yet ready to accept this goal. Parenthetically, there are large numbers of hearing people who are ready to accept this goal, yet, there remains a significant portion of hearing people who do not share this goal. When speaking of integration either for the deaf person, or for the hearing person, the basic tenet remains; the desire to integrate must come from within the person. This desire can be either positively or negatively reinforced throughout the life cycle.

A recently published text-book by Mager requires that the reader produce operational statements of program objectives to get through the text. Operational in this context refers to the specifying of the operations, tasks, or concrete elements which constitute a program objective. The central theme of the book is, "if you're not sure where you are going, any route is just as good." Again, educators of the deaf and those of us in the helping professions of and for deaf people have set numerous goals for the people we have chosen to serve. Underlying the basic objectives of language development, communication skills, educational attainment and vocational achievement is a goal of community integration. Unfortunately, the objective is clearer than the path required to reach the goal. It is somewhat remindful of the conversation between Will Rogers and President Wilson during World War I. As you may recall, President Wilson was attempting to transport large numbers of troops and supplies from the United States to Europe. Will Rogers suggested that the President construct a bridge of boat-barges to span the Atlantic, and then merely drive the troops and supplies across the ocean. The President asked Will how such a bridge could be constructed. Will said, "I only have the solutions to problems, I'll leave the details of figuring out the exact procedures up to you."

The proceedings of the First National Forum of the Council of Organizations Serving the Deaf has numerous references to "community integration." Certainly some of the most eloquent statements were made by one of the true friends and champions of deaf people, Mary Switzer, Administrator, Social and Rehabilitation Service. She foresaw many years ago that a common organizational structure which we now know as COSD was necessary to achieve the multi-faceted goals and objectives of deaf people. She realized that professional togetherness and unanimity of thought would be necessary to achieve in the areas of programming for deaf people, increasing vocational opportunities, lifting aspirational levels of those who work with deaf people, and "most of all, to cope in the very complex world with the problem of integrating the deaf into the hearing community . . ."

Man is born with one face, but laughing or crying, wisely or unwisely, he eventually develops his own image. His desires and ambitions are shaped by his environment. If integration is to be accepted as a realistic goal for himself, this desire must come from within . . . man must know and accept himself.

Psychologists have developed various listings of man's basic needs. One such listing is Maslow's hierarchy of needs. Several psychologists have commented on this hierarchy. Maslow suggests that there are several sets of forces within man. One set of needs, defined as lower order needs, impels man towards immediate safety and security. The lower order needs comprise the needs for self-preservation of both the physical self and reproduction of the species (Callis). Also included are needs to satisfy hunger and the need to search out and live in an orderly environment (Arkoff). The second set of Maslow's needs are referred to as the higher order of needs (Roe) or the psycho-social needs (Callis). Callis lists these needs as security, respect for self, acceptance by others, self-expression and accomplishment and esthetic experiences. Arkoff defines these same needs as love needs, esteem needs and self-actualization needs.

Regardless of specific definitions that separate lower needs from higher order needs, there is general agreement by psychologists that lower order needs must be satisfied either in self-perception or expectation, but not necessarily in reality before the higher needs can be attended to. Roe states that needs for which even minimum satisfaction are rarely achieved will, if higher order, become in effect expunged, or will if lower order, prevent the appearance of higher order needs and will become dominant and restricting motivators. Even as modern day psychologists espouse these theories so did the Biblical prophets preach a similar message when they said "Know thyself that ye may know others." We can probably accept as a truism that the majority of deaf people have their most basic needs met, and are able to cope in the world insofar as maintaining family relationships, employment and social activities. We can also probably accept as a truism that only precious few deaf people operate freely in the higher order of needs, particularly when considering esthetic needs. Ways and means must be continuously sought to move the deaf individual to a higher order of development so that he can more readily achieve his full potential and be less restricted in the various fields of social and vocational pursuits.

As with other areas of development, the patterns for life integration are established during infancy, early and middle childhood, and adolescence. These patterns for deaf children, as for hearing children, can be modified either positively or negatively.

Integration is a process, not an event, isolated in time. A critical period for developing life patterns occurs during adolescence. The importance of this life stage is magnified for the hearing impaired. Frequently, the hearing impaired receive a myriad of services at the pre-school level. Again at middle adolescence a profusion of services may be available. Yet, middle adolescence may be too late. Strong consideration should be given to the provision of broad-based, preventative counseling beginning at ages 12-13. A workshop this past fall in Minnesota focused on the needs of the hearing impaired adolescent in the following categories: 1. Needs of the Hearing Impaired Adolescent; 2. Needs of Parents of Hearing Impaired Adolescents; 3. Counselors for the Hearing Impaired and His Family; 4. The role of Teachers and Counselors of the Deaf; and 5. Roles for the Adult Deaf.

Implications for eventual successful community integration can be found in the report of this workshop. Several examples might be found in the summary of discussions related to 1. low self-esteem and poor self-concept of the adolescent hearing impaired, 2. the fact that there are unknown numbers of hearing impaired adolescents who have either not been identified, or have been identified and not followed up, 3. the continuing need for expansion of social skills curricula, 4. the ever important parent-child relationships, and 5. the role of the adult deaf from industry and the professions for purposes of counseling and providing an identification figure for many hearing impaired adolescents. Throughout the workshop was heard the plea for professional honesty and the need for "our many splintered purposes and programs to be critically reviewed and purified to provide coherent continuing comprehensive care for the hearing impaired and his family."

Integration implies making a whole, or bringing together in a whole. This further implies that complete knowledge exists of those parts not now in the whole or in the mainstream. As the Minnesota Adolescent Workshop Report and the proposed National Association of the Deaf census of deaf persons suggests, there are numerous unidentified deaf persons in the United States. We frequently speak of the deaf community as a cohesive unit yet realize that in actuality the community can be quite elusive. We need to know about the parts if we are to make a whole.

Should we really be so concerned about a single concept of integration–integrating all deaf persons into the hearing world? Recently a Catholic Bishop and the President of a Lutheran seminary were participating in a dialogue in front of a gathering of several hundred lay Catholics and Lutherans. The Lutheran confided that some of his best friends were Catholic. The Bishop also confided that some of his best friends were Lutheran. Those of us gathered here at this Forum, deaf or hearing, are unabashedly admitting by our mere presence that some of our best friends are deaf people and some are hearing people. We can probably also say that some of our best friends are Rotarians, Kiwanians, Lions, Democrats, and Republicans. The literature tells us that most deaf people work with hearing people, that most deaf people marry deaf people, that most deaf people prefer to socialize with deaf people. The literature also tells us that most deaf people have hearing friends, both at work and in their home neighborhoods. Many deaf people are as flexible as hearing people, and have ability to be selective in their social and – vocational activities.

Two polar views of integration of deaf people are: 1) all deaf people should integrate within the hearing community and there should be no deaf community, and 2) all deaf people should be a part of the deaf community and there should be no attempt at integration into the hearing community. Clearly, these polar views are extreme minority points of view. Integration is not an either-or-choice. In reality there are different levels of integration. For some, full integration into the hearing community is possible. But the majority of deaf people integrate selectively such as at work, or by bowling on the company team, by attending union meetings, by being good neighbors, and by participating in community affairs such as picnics, school PTA's, United Fund Drives and so forth. These areas might be considered community integration. But again, for social or personal integration the majority of deaf people tend to seek out other deaf persons.

Perhaps then, we should be concerned with several concepts of integration and give recognition to the fact that at the present time integration is not an either-or-choice. If we accept this notion we can perhaps devote some of our energies to strengthening the deaf community, and help to make it more representative of all people with impaired hearing.

Let us take an abbreviated look at one of the parts of the adult deaf community . . . namely the clubs for the deaf which can be found in most metropolitan areas. Galloway has described the club as being "located in a not too desirable part of the city and is reached by way of climbing a flight of dimly lit stairs. The poor lighting creates an atmosphere of pervasive gloom." Galloway suggests that the typical deaf person moves in and out of activities associated with clubs for the deaf, being alternatively accepted and "snipped" at, or rejected by the various splinter factions within the club. Clubs for the deaf do not always truly accept all deaf persons, nor do all deaf persons want to be associated with the club and its various activities. This is sometimes true on the national level as well. As an example, *The Deaf*

American, official publication of the National Association of the Deaf, has a subscribership of approximately 4,000, while we speak glibly of 250,000 – 350,000 deaf persons in the United States. Perhaps it would be well to seek ways to strengthen the local clubs for the deaf, to up-date the dimly lit stair-ways, to convert the clubs to Comprehensive Community Communication Centers, and to increase geometrically readerships of *The Deaf American* and other journals pertaining to deafness.

Integration stems from awareness. A strong, positive image of the deaf man, his clubs, his associations, his magazines, his conventions might just help to allow larger numbers of deaf persons to be integrated into both the activities of the deaf community, and the community at large . . . the best of two worlds.

One of the more dramatic means of creating public awareness of deaf persons in the United States is through the proper use of sign language, either by deaf people, by friends and workers with deaf people, and by interpreters. Following is an excerpt from a letter written by Albert R. Kroeger, Director, Editorial Services, of the National Broadcasting Company:

> "NBC . . . has always recognized the importance of this type of programming (use of sign language) as a means of including the deaf in the mainstream of national communication. The efforts we have made over the years in this direction have met with such a positive audience response that we will continue to display sign language in our programming whenever it is relevant to the subject of the program itself."

Integration of the isolated deaf person into the deaf community, of the larger masses of deaf people into hearing society is based on understanding through communication. If we can achieve understanding, we can achieve communication. Improved communication will permit the deaf man to integrate more fully into the world.

The late Dr. Martin Luther King, Jr., said:

> "People fail to get along because they fear each other.
> They fear each other because they do not know each other.
> They don't know each other because they have not properly communicated."

* * * * *

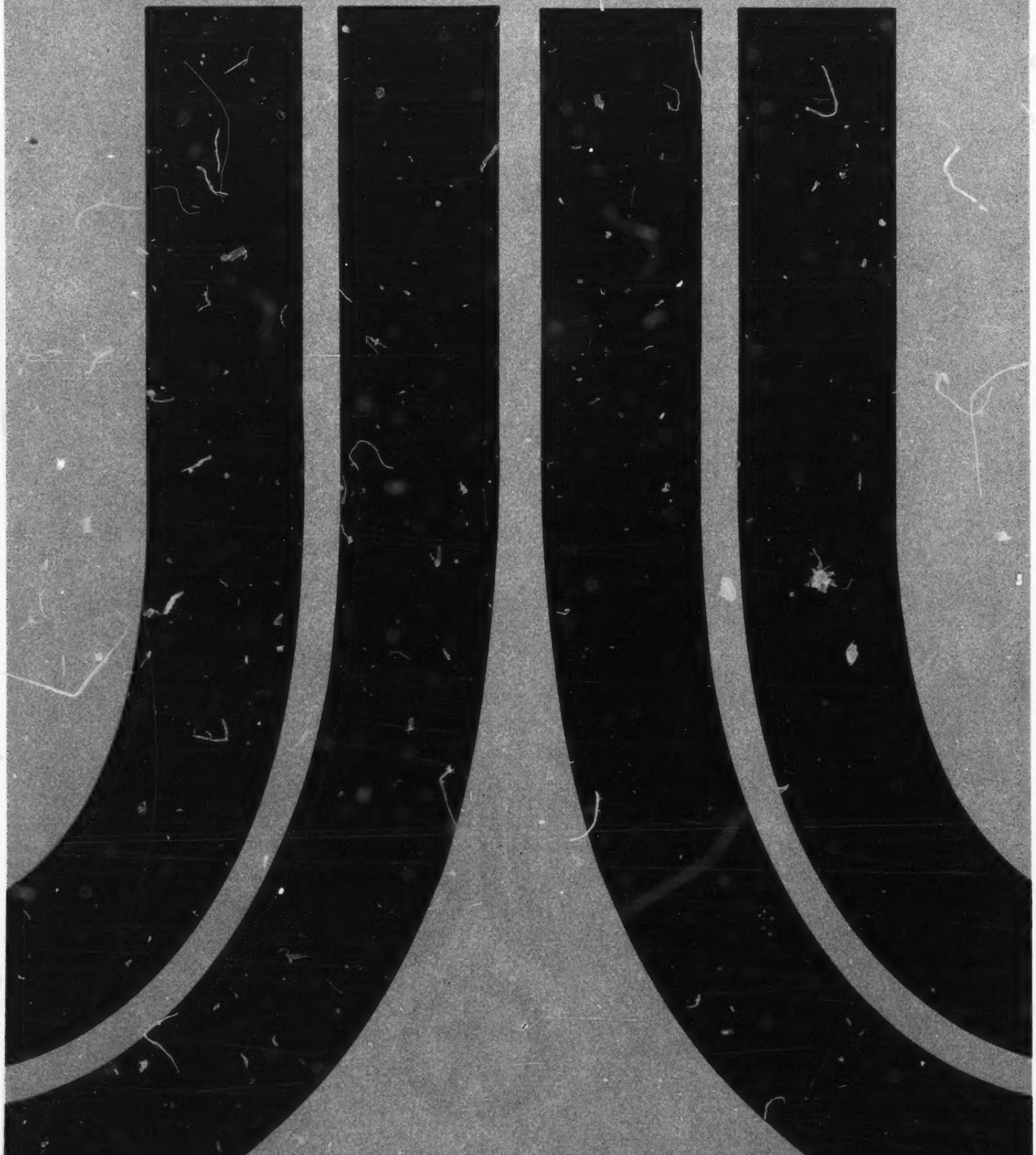
CAPSULE

Discussion groups identified the following needs in the area of:

The Deaf Man and the World of Love

1. The need for parents and the home to provide a climate of love, acceptance, understanding. (Mutual Respect)
2. The need to build a positive self-image in the deaf child.
    Ample opportunity to experience success.
    A meaningful role in family and community activities.
    Respect for individual differences.
    Promote strengths and talents of deaf person.
3. The need for the entire family to develop "joyful and meaningful communication," with deaf members.
4. The need to make pertinent materials on deafness readily available to parents.
    Centralizing referrals to one agency or source.
5. The need to continue and extend parent education groups.
    Providing orientation and guidance to assist families at various development levels.
    Bringing major focus at pre-school levels.
6. The need to promote pride in the abilities and accomplishment of the deaf.
    Outstanding contributions to sciences, arts, education and other fields by deaf persons.
7. The need to teach deaf children and youth about deafness.
    Reality perceptions of deafness.
8. The need to emphasize educational objectives in the affective domain:
    Feelings
    Values
    Appreciations

THE DEAF MAN AND THE WORLD OF WORSHIP



PREACHING TO LARGE CROWDS, ONLY A FEW OF WHOM ARE LISTENING...A SMALLER CROWD,–HUNGRY AND THIRSTY, DOUBT THAT THE CHURCHES REALLY CARE.

REV. RUDOLPH E. GAWLIK, C.S.C.
Chaplain of Catholic Students
Gallaudet College, Washington, D. C.

THE DEAF MAN AND THE WORLD OF WORSHIP

We have spoken of the world of work and of the world of love, and this afternoon we will speak about the world of play. Of course, religion includes all of these topics, because religion cannot be pigeonholed or divided-off from the rest of life. Religion is work (for some of us!); and it definitely is concerned with love and the optimum development of the whole person. Religion covers all of life and even includes *play*, which is a celebration of life, an allelulia, a hurrah, to all that is living, to all that has breath.

What then, shall be the specific focus of this morning's discussion? Are we asking about God, or morality, or church organization, or faith, or prayer? Lest we spend the whole time giving answers to questions that have not been asked, let us speak clearly about that all encompassing word, "religion."

Definition of Religion

From God's point of view, religion is properly called "revelation." If we accept that there is a God, we must ask whether God can say anything to man. And if we answer that question, yes, we must ask, "What did He say?" And then the skeptic will challenge us, "If God has really said that, I believe; but how do I know He said *that?"* This line of questioning is called theology or *"God-talk."* Theology is a logical, well-ordered attempt to understand the meaning of revelation.

However, we will speak from man's point of view. We will begin with persons. We will look at the human experience of religion in a community of real persons. And so, our definition of religion will have two basic elements: *a vertical dimension* – man's personal relationship with God, and *a horizontal dimension* – man's interpersonal relationships with the members of his community. Religion is not a list of facts, though facts are necessary. It is not morality, though it teaches right from wrong. It is not ritual, though it includes formal prayer and symbolic ceremony. It is not words, or laws, or authority. *Religion is life* – human experience, and that implies a special kind of relationship with the "divine," and a special kind of relationship with our fellow human travellers.

In the vertical dimension, the religious experience means "openness to the divine" – a realization that we are not completely independent; that we are part of something bigger than ourselves; that we are "hearers" and "listeners;" that there is someone, beyond us, addressing us. This sensitivity to the divine gives us the ability to "stand in awe and wonder" and admire the universe, to stand in awe and wonder before the "great script."

The vertical dimension goes hand in hand with the horizontal – the interpersonal relationships we have with others. We are not alone. We cannot reach self-perfection without others. We cannot really become ourselves without the love, the attention, the help, the friendship, the criticism, the give-and-take, that comes from living in community with others. We cannot reach our full human and divine potential except in relation with others.

I realize that this definition of religion is perhaps new and wider than your own. I'm afraid we often limit our notion of religion to ritual worship, "prayers to be said," or to a list of doctrines or articles to be believed. Yes, you are correct if you see in my definition some connection between being human and being religious. For me, *religion is an affirmation, a "yes," to what it means to be fully human.*

It follows that the work of a "church" is to build a human community that leads people in a growing relationship with God, and that leads the members of the community in personal growth through service to others.

The Community of Persons

I said we would begin with persons, and I have spoken about community. Let us now look at this community of deaf and hard-of-hearing persons; let us answer the question: "Whom are we talking about?"

Realizing the danger of generalizing or stereotyping any group of people, and admitting the necessary qualifications and allowances for individual differences, we can point to some aspects of the deaf community that have special importance in the religious context.

First and most obviously, there is the communication factor. Communication problems affect such crucial activities as Bible study and interpretation, preaching, forms of ritual worship, and pastoral counselling in moral problems. In some churches, the heavy emphasis on technical theological terms and the use of archaic language present a communication barrier that is not overcome simply by having an interpreter present.

Secondly, the development of attitudes toward God and church, law and authority and conscience, are closely bound to the early family and school experience. Deafness affects the home and school experience by drastically limiting both receptive and expressive communication. It seems only too obvious that when the basic human ability for communication is interfered with at these early levels, there is an effect on the whole person. Deafness affects some of the basic human attitudes that are so often connected with religion. Frequently in the family, religion is simply discipline; God is often a threatening figure used to back up parents' commands, complete with dire predictions about divine punishment for the naughty boy or girl. The school experience negatively influences the child's developing concepts of God and church and prayer by enforcing chapel services that are more suited to adults than to children. Lack of a religious education curriculum that presents the proper experience at the proper stage in the development of faith, and lack of qualified religion teachers tell the school child in a hundred non-verbal ways that religion is difficult, boring and generally very unpleasant. Religion becomes overly identified with law, discipline, force, threats and obedience to authority, and thus religion is merely tolerated until a very short time after graduation day.

A third important aspect with a religious dimension is conscience, which includes moral judgment and a sense of guilt and moral responsibility. These two are influenced by home and school experience – relationships with parents, other adult models (supervisors) and peers. Attitudes toward law and authority and a sense of moral responsibility are directly related to the horizontal dimension of religion (social life) and indirectly related to the vertical (ideas of God as the "great policeman in the sky" or perhaps better "the great supervisor in the sky!").

Finally we are talking about the community of deaf people in the United States. This means pluralism and mutual respect for religious convictions different from our own. It also means a preference for a democratic form of structure – a preference that must be considered in church organization and in pastoral relationships.

The Religious Scene

Now that we have defined "religion" and spoken of the "community" of deaf persons, let us look briefly at the general religious scene in the United States. It is evident from magazines and newspapers that since the time of Pope John XXIII and the Second Vatican Council there has been a growing interest in religion. It would be good for us then to put our remarks into this religious environment which is one of questioning and doubt, of turmoil and change.

I will mention only four current trends. First, there is a new concern for *meaning* and for meaningful language in worship. The movement is away from "theological language" which is impersonal, abstract and objective, toward what can be called "faith language" which is personal, down-to-earth, and emotional.

Secondly, there is a movement away from legalism in morality – a movement away from a "codal mentality" toward a more flexible situation ethic. A codal mentality sees no exceptions to law, often ignores circumstances, and depends on an absolute code: "this is wrong always, everywhere and for everyone." The change is toward an ethic that allows for exceptional situations, evaluates circumstances and places the ultimate responsibility for the moral judgment on the person. The tendency today is to encourage people to accept the responsibility for moral decisions made with due regard for principle and with sufficient knowledge and guidance.

Thirdly, there is a shift away from conformity and law and toward the person as the primary value. There is a strong emphasis on the development of personal talent and ability for the service of others and especially among the lay members of the churches who are becoming more and more actively involved in their communities.

Fourthly, the ecumenical movement is urging better understanding and cooperation between the churches. Emphasis on the similarities and shared beliefs of the churches has replaced emphasis on differences and disagreements. There is a great desire for unity which ideally is balanced by respect and a desire to preserve the richness and integrity of each religious tradition.

A Plea to the Churches

Enough. I have spoken enough about definitions and about background. Perhaps even this brief sketch of current religious attitudes gives you some idea of how religion is becoming more and more relevant to modern life and to personal growth and development. Now I become anxious that the deaf community will be left out of these movements. And so I feel the time has come, here in our discussion and here in the United States, to make a strong plea to the churches to commit themselves to give the deaf community the benefit of these new developments and challenging approaches to religion and spiritual life. Just as some of the churches have "noticed" the problems of other minority groups, of urban renewal and ghetto education, let them now "notice" the deaf community. To make the churches "see" it is not enough to simply state the truism that deafness is the invisible handicap. The time has come for some flag-waving and hand-waving, for some "calling attention" to the spiritual needs of the deaf community. Yes, it will mean more effort, more men and women, more money, more specialized training. Yet, if the churches are to be believable in the world today, they must honor their claim to "serve" and to preach the word of God to all men, everywhere.

To "serve" means first of all to accept the needs of a specific community of people; and then, to help each person take one step forward in self-improvement and in improved relationships with others, and to help each person take one step forward, no matter where they happen to be, in his relationship with God. Let the churches then, "serve" the deaf.

How?

Already I can hear the question, "how?" And I feel your demand to "be practical." I will make four specific requests directed to the churches. And then, I hope that during your discussions you speak about the very practical aspects of how to encourage, cajole, lead, advise your own churches in their efforts to serve the deaf community.

And so I ask:

1) that the churches commit themselves at the national level to preach the word of God to the deaf and hard-of-hearing;
2) that the churches establish training programs for ministers to the deaf, and include in this training the learning of communication skills, some study of non-verbal media, counselling and social work;
3) that in establishing national and local organizational structures the churches pay attention to the geographical distribution of deaf persons, so that manpower is used most effectively. The ministry to the deaf is a kind of missionary effort that demands creative and flexible structures that will allow the development of new kinds of communities and new forms of worship.
4) Finally I ask that the churches concentrate on youth and plan for the future; the population is becoming younger and the pace of change demands it.

I sometimes get the impression that the churches are preaching to large crowds, only a few of whom are listening. What I'm asking is that the churches preach also to a smaller crowd, the deaf and hard-of-hearing community, who have become eager for a new, modern and especially relevant message; who have become hungry and thirsty for the word of God; who have begun to doubt that the churches really care. Let the churches then, build communities where the deaf, too, can HEAR.

* * * * *

CAPSULE

Discussion groups identified the following needs in the area of:

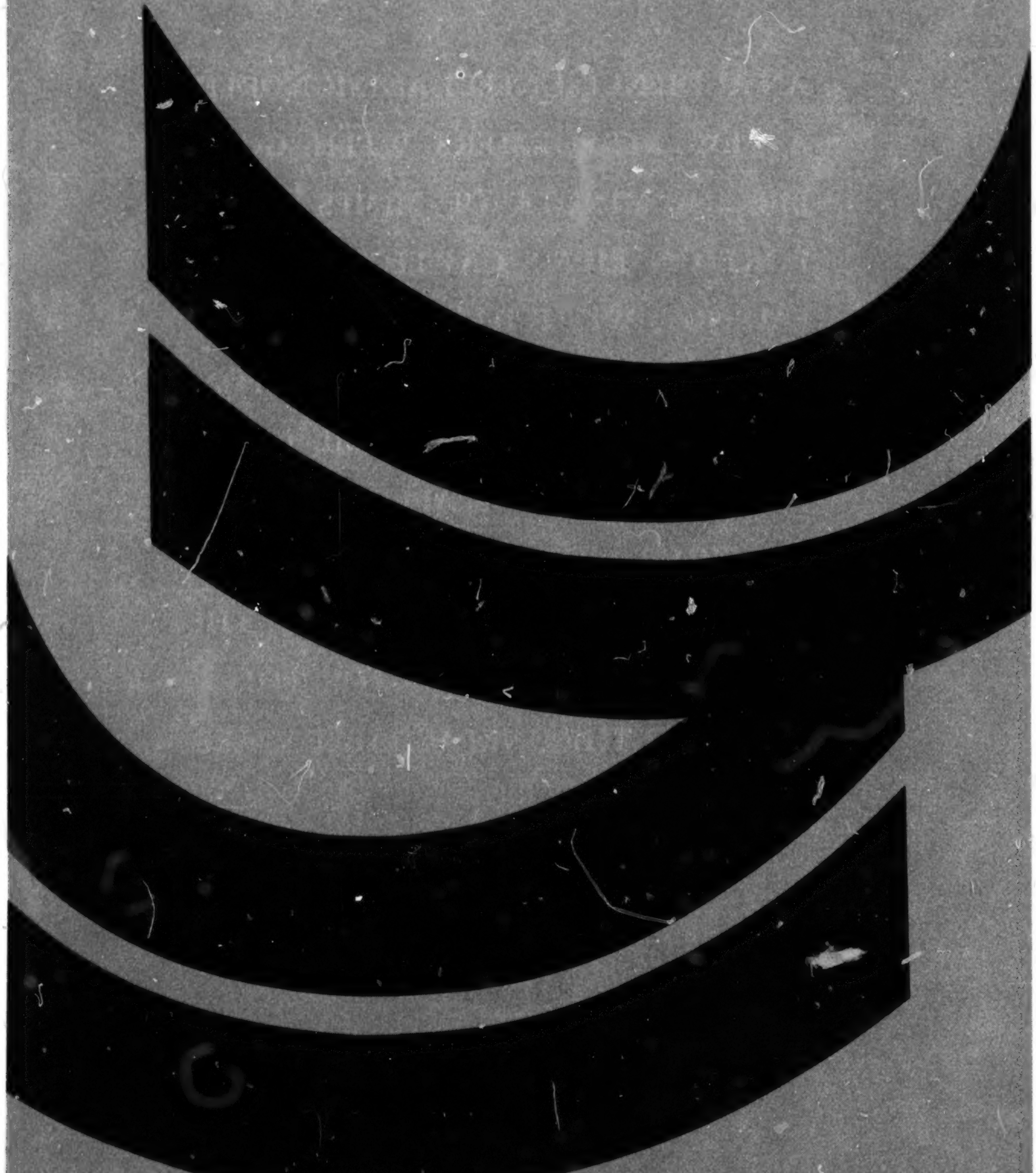
The Deaf Man and the World of Worship

1. The need to provide "family oriented" religious services.
   Serving deaf children of hearing parents as well as hearing children of deaf parents.
2. The need for more comprehensive religious participation for deaf students in residential schools.
   Adjusting school regulations and schedules to permit student involvement in local church programs;
3. The need to share available instructional materials for teaching religious concepts to deaf persons.
   Developing visually oriented church classrooms.
4. The need for volunteer interpreters for church services.
   Training hearing members to communicate.
   Stimulating cooperation of RID chapters to provide volunteer interpreters.
5. The need to develop potential leadership of deaf persons.
   Too much work "for" and not enough work "with" deaf persons.
   Making religion meaningful by personally involving the individual.
6. The need to provide more training opportunities for religious workers.
7. The need for opening all facets of the church program to deaf persons.
   Utilizing summer camps

   - youth groups
   - week-day religious education
   - drama and music performances.

8. The need to minimize paternalism on the part of religious workers.

THE DEAF MAN AND THE WORLD OF PLAY



AN AUDIENCE, UNFELT AND IGNORED. A FEW PERFORMERS WITH GOOD LIPS...A MINUTA OF MIMES...SOME FOREIGN FILMS CAPTIONED, BUT FADING...WITH ILLUSIVE POSSIBILITIES OF CAPTIONING FILMS. SPONSORS CAUGHT IN THE CIVIL CROSSFIRE FROM HAND SLAPPERS.

TO FIGHT...TO BEAR...TO DREAM THE IMPOSSIBLE DREAM...AND THE WORLD WILL BE BETTER FOR THIS...TO REACH THE UNREACHABLE STARS.

NANETTE FABRAY
Pacific Palisades, California

THE DEAF MAN AND THE WORLD OF PLAY

Part of my very great pleasure in being with you today, is the fact that we are meeting in this fine and historic city. My family comes from the bayou country, and it has been many years since I had the pleasure of being here. I am honored to speak to you. My subject is entertainment for the deaf. It includes to me, entertainment *by* the deaf, and in the case of TV, information services such as news broadcasts, educational programs, public service programs, and so forth.

I am sorry to begin by telling you, that as matters now stand, this discussion is probably a waste of time. I will get into some of the reaons for that eventually, because I do not believe in wasting time ... either mine or yours, and the situation can be changed, if enough people are willing to work at it. I *am.*

First, allow me to define deafness in my own way ... as a hearing handicap, to various degrees. We tend to understand and use the word "deaf" as an absolute, which it is not. Deafness is an impairment of the ability to understand by hearing, and the degree is secondary to the ailment. To qualify deafness by degree only, is as ridiculous as claiming to be only slightly pregnant. Nor is the inability to understand by hearing confined to those who have a measured lack of sound reception. Many hearing persons ... I hope none in this room ... are totally deaf in certain areas. Deaf to new ideas, new concepts, and new directions.

They, perhaps are the most unfortunate of all the deaf ... because they are deaf by their own hand.

As you can see already, the subject of entertainment for the deaf ... and *by* the deaf ... is going to lead into areas that are not entirely entertaining. I did not come all this distance to speak to you on a subject that I am qualified to present to you, and avoid the main issues. If we are not going to waste each other's time, we will have to face certain facts together, pleasant or not.

Before proceeding further, I think it important to add that the executive committee responsible for choosing me to represent entertainment in this gathering, is not aware of the nature of what I intend to say. If feathers are ruffled, it will be my doing, not the management, and let me add also, that I am aware of the unfair advantage someone like myself has, in regard to this subject. Neither my livelihood, nor my day to day function in the scheme of things, nor even my prestige if I have any, is in jeopardy here. I can speak bluntly and even wrongly perhaps, with no penalty. That is a grave responsibility and I have no intention of violating it. You may not agree with me, but you *will* understand me. My life consists of having an audience understand me. Communication is my *life*, not something I simply discuss theoretically from time to time. I am not an amateur in this area.

Entertainment is communication. Fundamental, direct, forceful, *complete* communication . . . oral, manual, physical, emotional, and intellectual communication, and not on a one to one basis, but one to millions, which is important to understand in terms of this discussion. We are talking about an audience of twenty million hearing handicapped people . . . *deaf,* to various degrees, and with various partial corrections of their condition . . . some with none at all. I am a lifetime member of that group, and it is at least interesting to note that most of you hearing persons present . . . no matter how well you may now hear . . . will eventually join our silent world, to some measurable extent.

Twenty million people now, and more every year as longevity becomes the rule rather than the exception, is quite an audience. A motion picture seen by twenty million people is a huge success. A television program seen by twenty million, is an object of *lust* to an advertiser or a network.

Then why aren't there more captioned motion pictures for the hard of hearing? Why aren't there more TV programs that make some deference to the hearing handicapped?

In my view, there are two major reasons. The first is easy to state. The hearing-handicapped do not make their presence known as an audience. In the case of motion picture entertainment, they struggle with what is available as best they can . . . either going to see action pictures with a minimum of dialogue, or patronizing drive-ins if sound volume alone is their hearing problem, or by organizing small theatre groups in which they cluster around a hearing person who communicates the plot and dialogue by sign language. Given the opportunity, the deaf prefer foreign movies with English captions. (Or any captioned film for that matter). In recent years, the practice of dubbing English voices into such films, has tended to dry up this source of entertainment for the deaf. In any event, none of these aspects of motion picture attendance by the hearing handicapped is measurable at the box-office.

Much of the same is true of television entertainment. The audience is available, but its presence is unfelt and ignored. Consequently, the deaf tend to limit their TV watching to sports events, action programs and a few performers who have good lip movement or some special interest. Red Skelton is probably the favorite performer of the deaf, if for no other reason than his skill and the frequency of his pantomime. Marcel Marceau is another favorite, and on occasion when I have used sign language on television I have reason to know that I am being seen by many good friends. None of this is reflected in Neilsen Ratings, however, and Neilsen Ratings are the box-office guidelines of the TV industry as a whole. Sponsors, advertising agencies, networks, owned and operated stations . . . all depend on the rating systems as an indication of the audience being reached. Second only to the rating systems is mail – letters! I will come back to that subject. It has considerable importance in this discussion.

For the moment let us talk about motion pictures as entertainment for the deaf. Captioned film is the most practical solution. As you know, our Government had done much in this area. They do extremely good work indeed, but the system is ponderous, slow, more expensive than it need be, and the problems of distribution are enormous, often self defeating. Yet in every sizeable community in the country, there is a more than sufficient market for captioned films . . . enough to enlist the eager cooperation of exhibitors, and motion picture companies alike. Monday night is traditionally the worst night of the week for motion picture exhibitors . . . most neighborhood theatres, and first run houses as well, operate at a loss on Monday nights, showing major films to audiences of as few as thirty or forty people. If the hearing handicapped in major communities were to organize into groups of subscribers, and commit themselves to attending a certain number of motion pictures, on certain nights, in designated theatres, captioned films would instantly become big business for the exhibitor and the motion picture companies alike, and, of course, the existence of such films, and the distribution facilities of the motion picture industry, which are enormous and efficient, would then make such films available to smaller communities. The key word in this proposal is "organize" and many of you here are in a position to do that, or enlist the aid of those who *will* in your various communities. Does that sound simple? Well, it isn't. It depends largely on the hearing handicapped themselves, but it can be done, if they want it done, quickly and easily as far as motion picture companies are concerned. *Show them the market and they will satisfy it.*

The same is true of television entertainment for the deaf. Not only entertainment, but information . . . news broadcasts, political campaigns, public service, even national emergencies. There is no good reason in the world why the hearing handicapped should be deprived of this public service.

There are several possibilities in this area, direct and indirect. I have been told on good authority that it is feasible to add continuous running captions on any form of television program without disturbing the reception of hearing viewers. As I understand it . . . which is not too well, believe me . . . the television signal transmitted to us is not squeezed, or saturated. Meaning that there is available information space, below or above the picture we see. By a relatively minor adjustment for hearing handicapped viewers, a picture tube image could be raised or lowered to permit running captions that would not even be visible on ordinary TV sets. If this is true, the implications are extremely interesting to say the least.

Again, however, the inducement to engage in this effort must come from the hearing handicapped, and from the organizations which serve them. The audience must prove its presence, and its interest, and the deaf are not represented on the Neilsen charts. *Mail* is the answer. A great deal of mail. To sponsors, advertising agencies, networks and stations. Thank you letters for programs that take note of this special audience, complaints when ignored. Group letters, organizational letters, and most importantly, individual letters, supporting the committee of this council in its meetings with network officials. Direct mail. *Why* letters. *Why* are there no news broadcasts for the hearing handicapped when it is so easy to provide a running caption . . . the same caption that is being read by the newscaster? *Why* are special programs of vital interest to the hearing-impaired shown only at such impossible times as 6 o'clock in the morning, or 12 o'clock at night, to mention two recent examples.

Sponsors, networks, agencies and stations all pay a great deal of attention to mail – good mail, and bad mail, and make no mistake, there is *bad* mail in regard to entertainment *for* the deaf and *by* the deaf. Bad enough to inhibit a great deal of planning in this area . . . bad enough to make the subject so controversial that network executives turn away from the idea.

Which brings me to the other reason why there is so little TV programming for the deaf at present . . . because it would involve sign language, and because there is a persistent campaign against it. I have seen such mail. I have been the object of it more than once. Very well written letters, on very impressive letterheads, objecting to the use of sign language in television programming. I have seen such letters, sent to television executives, who afterwards showed them to me as an explanation of why they had no further interest in projects involving the deaf. Not long ago, I had several communications with a candidate for very high political office, to study the idea of having one of his speeches accompanied by an interpreter in sign language. The idea was dropped eventually, as being quote controversial unquote. It probably doesn't matter because he wasn't elected, but I wonder what mail his office may have received, on what letterheads.

If we are to seriously consider the possibility of entertainment for the deaf, and *by* the deaf, we must discuss manual communication . . . sign language and finger-spelling specifically, and we *must* have some perspective on it, completely apart from its usage in other areas of this symposium.

My husband and I are both in the entertainment business, and both highly successful. I as a performer, he as a well-known writer, producer and director. It happens that we are also deeply involved in various projects involving the hearing-impaired. We support oralist institutions, but we know by the nature of our own lifetime work, that manual, physical communication, is every bit as important and very often more powerful than words can ever be. Without the power of silence, physical emphasis, manual expression, my husband could not function as a dramatist. Deprived of physical and manual expression I would no longer be a performer. To us, manualism as a form of communication is not merely an opinion, nor a difference of methodology, it is a vital necessity, and we are *professionals* in communication. We make our living, and our names *doing* it . . . not by talking about it.

There is no finer example, anywhere in the world, of the power and beauty of manual communication, than the National Theatre of the Deaf. It would serve no purpose to go deeply into the opposition to the formation of this group, and to its touring in the hearing world, and its fundamental dependence on sign language and fingerspelling. It is enough to say that the NTD has become an ornament to this nation, against powerful opposition.

A year ago, my husband and I personally arranged the appearance of the NTD in Los Angeles, and were instrumental in having a considerable number of people in the entertainment business at their performance. As a direct result, some of the cast were offered work as performers, on their own merits. In one such instance involving a television series, the writer and producer of the series and a personal friend, asked my husband for advise and suggestions and subsequently used a group of deaf performers in a story about deaf people. The show was warmly received by the public, except for three letters which the producer was required to answer: one objected to sign language, one objected to the fact that the major performer did not speak and sign simultaneously, and one objected in behalf of the deaf, to deaf performers exposing themselves to ridicule. I need hardly tell you that the producer involved will think twice before undertaking a similar project. That, of course, is a tragedy. Not only for the subject we are discussing, but for the deaf performer involved . . . a most beautiful and talented young woman who has no defense against controversy.

I am not defenseless, but I have also felt the edge of controversy. Fortunately, I don't mind a good fight, except when the punches come up from the cellar, but even so it took me nearly a year and the personal support of Carol Burnett to be allowed to do a song in sign language on network television. I am happy to say that the hearing audience responded to such a degree that the program was quickly repeated, and there were letters against the showing of that song. However, I have been asked to do other songs in sign language, and I intend to continue.

Those of you who were at the First Annual Forum of the Council last April, will remember the keynote address of my friend whom I've never actually met, Mary Switzer, and how she ended her address. I've waited a long while to borrow her idea.

Having said some of what I had time to say . . . I would like to practice what I preach, and do a song for you now. You can judge for yourselves whether or not sign language has a place in entertainment

IMPOSSIBLE DREAM

TO DREAM . . . THE IMPOSSIBLE DREAM.
TO FIGHT . . . THE UNBEATABLE FOE.
TO BEAR . . . WITH UNBEARABLE SORROW.
TO RUN . . . WHERE THE BRAVE DARE NOT GO.

TO RIGHT . . . THE UNRIGHTABLE WRONG.
TO LOVE . . . PURE AND CHASTE FROM AFAR.
TO TRY . . . WHEN YOUR ARMS ARE TOO WEARY.
TO REACH . . . THE UNREACHABLE STAR.

CAPSULE

Discussion groups identified the following needs in the area of:

The Deaf Man and the World of Play

1. The need to foster recreational activities which *may* carry over to adult life.
   Emphasing individual sports such as tennis, golf, swimming, hiking, bowling, etc.
   Emphasing recreation as a means of fostering effective relationships with hearing persons.
2. The need to include deaf children in family recreation.
   Assuring that deaf children are included in family vacation trips and that they are provided orientation for the activity.
   Utilizing family outings, games, trips as a means of promoting affective family relationships.
3. The need to allow deaf children to initiate, create and develop leisure time activities.
   Promoting youth leadership potentials.
   Allowing time for hobbies.
   Promoting opportunities for deaf students to learn and appreciate social "entertainment"skills.
   Reducing over-structuring of activities.
4. The need to develop summer recreational programs.
   Expanding summer camping programs.
   Promoting travel programs geared to the needs of deaf persons.
   Using ESEA funds for summer programs for deaf youth.
5. The need to promote cultural appreciation in deaf children.
   Developing drama programs to include deaf children and youth.
   Developing and enhancing art, drama and literature as worthy, satisfying pursuits.

6. The need to adapt commercial media for the deaf.
    - Exploring possibilities of captioning commercial television.
    - Expanding details of TV Guide materials for deaf audiences.

APPENDIX A

COUNCIL OF ORGANIZATIONS SERVING THE DEAF

EXECUTIVE COMMITTEE

President
EDWARD C. CARNEY

President–elect
EMIL S. LADNER

Vice President
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